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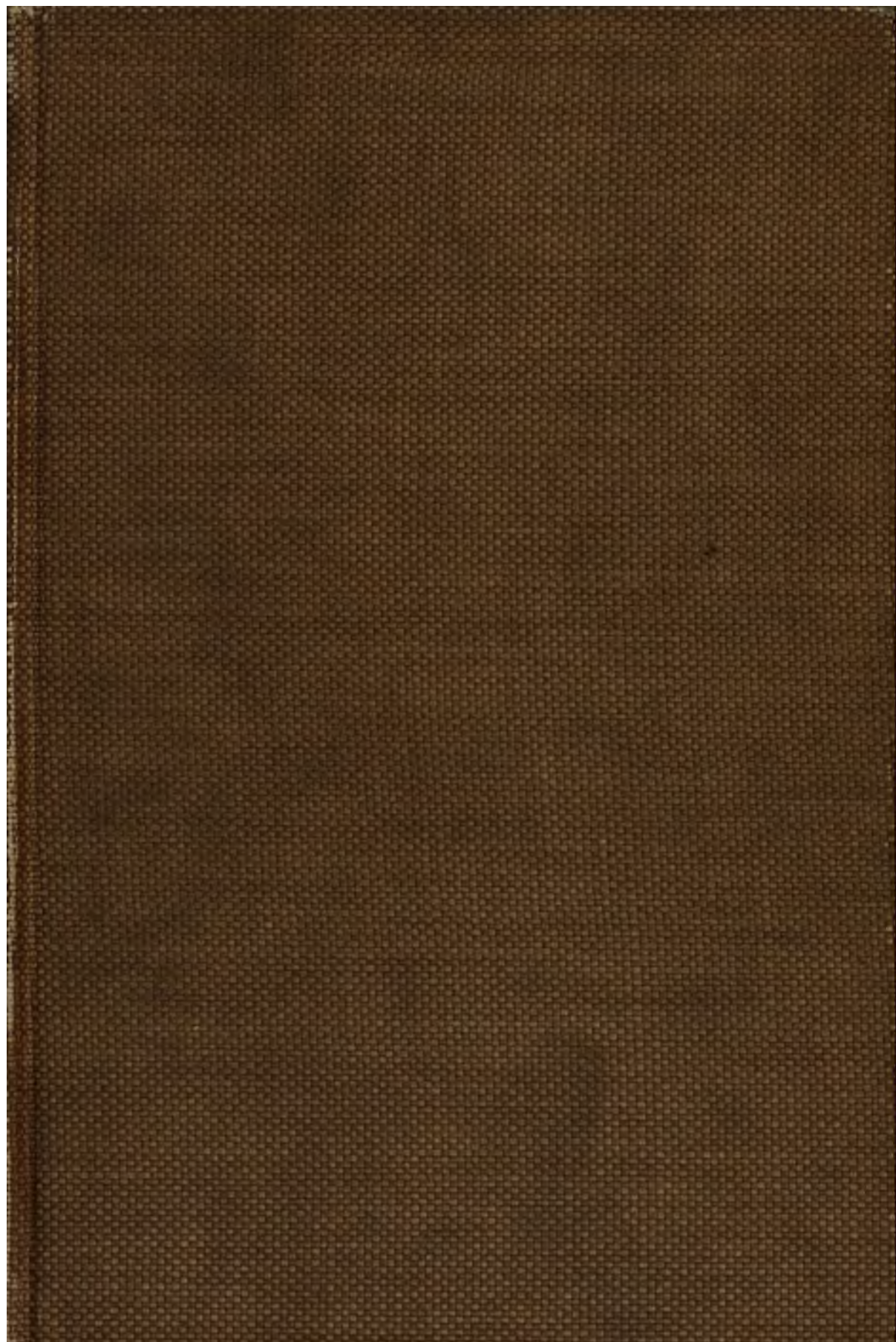
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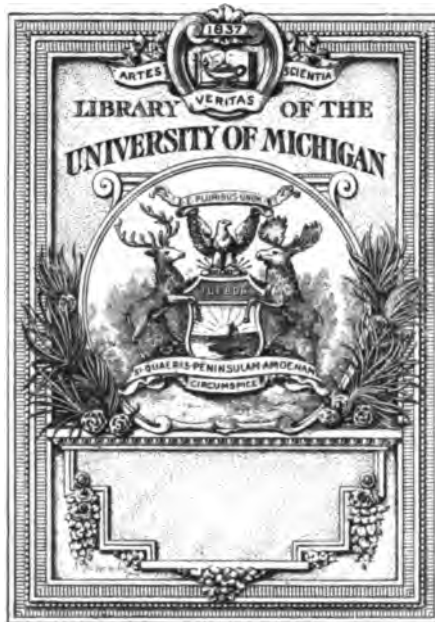
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1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXIV

LOWER CANADA AND IROQUOIS: 1642-1643

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PREFACE TO VOL. XXIV

The *Relation* of 1642-43 (Document LI.) was written wholly by Vimont, the superior—the manuscript for the intended Huron part having been captured by the Iroquois. In Vol. XXIII., we presented the first three chapters; Chapters iv.-xii. are herewith given, and the remaining two chapters will appear in Vol. XXV.

In continuing his account of the Sillery mission, Vimont describes the manner of life of the Indians settled there, and, as usual, relates numerous instances of their piety and zeal. A woman says twice as many prayers for the soul of Father Raymbault as for that of her own daughter, in order that he may be first released from Purgatory, as “his prayers will get her out sooner than mine.” A man who speaks contemptuously of the faith is severely disciplined by the Christian Indians. An old woman, who stays at home one feast day, imitates the church ceremonies as closely as she can, and thus “has mass in her own cabin.” A young man, tempted to sin, not only resists stoutly, but severely flogs his entire body, by way of penance, for fear lest he have erred; and, in deep distress, he begs the Fathers to punish him to the utmost. These Christian Indians also are doing much, by words and by example, for the conversion of their neighbors, the Attikamègues. Chapter iv. closes with a letter from an Indian to his

benefactor in France, written in his own language and his own forms of expression.

The Sillery Indians are especially severe on the women who leave their husbands. An instance of this sort having occurred, they secure permission from Montmagny to build a little prison of their own at Sillery, in which the woman is placed, with an injunction to entreat God to make her more sensible and obedient. Here, in the depth of winter, she is kept twenty-four hours, without fire or blanket, or at first, without other bed than the bare ground; through Father de Quen's intercession she is afterward given a little bread, and some straw to rest on. "Toward evening, they judged it proper to release her; it was enough for inspiring terror in this poor creature, and was a little beginning of government for these new Christians. The punishment sufficed for this young woman, and for several others." Several of the men no longer strike their wives in anger, but gently reprove them, or even patiently endure without reply.

Charles Meiachkawat takes back to the Abenakis a prisoner from that region, and winters with them; he eagerly embraces this opportunity to preach to them the Christian faith, but, as they have no acquaintance with the French people, and are much addicted to drunkenness, his sermons have not much effect. He goes with the Abenakis to visit an English settlement, where a heretic tries to dispute his religious belief; but Charles warns him that he "will burn in hell, for despising what God has made and ordered." An Abenaki chief follows Charles back to Sillery, where he is baptized, with Montmagny acting as his sponsor in the name of the grand master of Malta.

A party of Attikamègues, sixty in number, come to Sillery, persuaded thereto by the converted chief Jean Baptiste; they are delighted to receive instruction from the Fathers, and presents from Montmagny. Half of them have been baptized, and the remainder are catechumens; the baptism of many has been deferred until they shall be weaned from their superstitions. Vimont recounts various details of these conversions, and acts of piety and zeal. One man finds in his cabin a French drum, and forthwith tears it to pieces, "although it is not bad, lest it cause the others to remember their drums and forbidden superstitions." These Attikamègues urge the Jesuits to send a missionary to their country. As usual, the Fathers find their chief encouragement in the children, who are docile and intelligent.

Great is the joy of the Sillery Christians at the conversion of their Attikamègue friends, and they fervently exhort these to remain in the Faith. When the latter set out on their annual hunt, they bid a grateful and touching farewell to Father Buteux, their teacher. In the spring, they return to Three Rivers for further instruction, and many new baptisms occur. The Sillery colony is doing much toward the conversion of the savages; but its progress is greatly hindered by their poverty, which forces them to keep up their nomadic life, and by their dread of the Iroquois, whose cruelty and boldness continually increase.

Vimont relates how the Huron seminary at Notre-Dame des Anges was suspended, no appreciable result of its influence appearing among the savages. The Fathers of the Huron mission send down to Sillery two young men of that tribe for instruction, and



Brebeuf is detailed to take charge of them. With Montmagny's aid, and that of the Hospital nuns, the mission is able to maintain, in all, six of these Hurons, who are promising pupils,—older and more intelligent than those at Notre-Dame des Anges had been. Details of their characteristic traits, conversion, and devout behavior are given by the superior.

Encouraging results are reported from the mission at Tadoussac, which has been supported, for the past year, by the generosity of the Duchess d'Aiguillon. In answer to the entreaties of the Indians, a priest was sent to them in the spring,—Father de Quen. While waiting for him, they appoint a "master of prayers,"—a young man who had wintered at Sil-lery,—and under his direction they offer public prayer, twice a day; he is provided with a heavy knotted whip, "to beat those who fail to be present at prayers." When De Quen arrives, they welcome him most hospitably, and urge him for immediate baptism; but he judiciously defers that rite "until the coming of the ships, or till Autumn," for all except two married pairs, "who live peaceably." A sick child is cured by prayer, after its father has surrendered his "pouch of magic." The zealous "master of prayers" thereupon is "impelled by the spirit of God: he suddenly goes away into all the cabins; ransacks all the bundles, and inspects all the pouches; takes all these spoils of the fiend to the Chapel, and makes a present of them to God." The Father, overjoyed thereat, assembles the savages and makes them a feast; then orders them to burn these "implements of impiety," which they do; "then, having all together thanked God, and sung a hymn in token of rejoicing, they go away, well content."

Nevertheless, the Father is greatly tried by the drunkenness, and consequent licentiousness, prevailing among these Tadoussac nations. At one of their assemblies, a zealous neophyte publicly rebukes these disorders, and an old woman names aloud the persons she knows to be guilty. All these, and others who are suspected, are summoned before a council, and severely questioned. They are advised to mend their ways, and to consult the parents and the priests in all love affairs, which they promise to do, and go away, "very well satisfied on both sides." De Quen is obliged to return to Sillery, but is replaced by Buteux; the latter finds the Indians well disposed, but dreads the results of their intemperance, arising from their illicit traffic with the French fur traders, for intoxicating liquors.

The Indians of Miscou have heard of the mission, and are "beginning to sigh for their salvation." A letter from André Richard gives an account of his labors among these Micmacs. He mentions hearing the confession of a woman who had been baptized at Port Royal, by Father Biard, some thirty years before. The savages give Richard a friendly reception, and build a chapel for him, where they offer prayers every day under his direction; he finds them honest, intelligent, and affectionate. A new mission station is to be established at the Nepegiguit river. Richard relates the illness of his colleague D'Olbeau, and the kind assistance rendered them by Desdames, commandant at Miscou; also, the coming of De Lyonne,—who, stopping at Miscou on his way to the Huron mission, consents to take D'Olbeau's place.


Vimont proceeds to describe the noble work of the Hospital nuns, whose generous devotion and assist-

ance is of the utmost aid in the colonization of the savages,—indeed, “it bears a good part of the expenses and burdens thereof,—and I know not yet if the colony could subsist without this help.” About a hundred savages have been received in the hospital the past year, representing nearly all the tribes between Lake Huron and the Gulf of St. Lawrence. Some of these have been converted, and Vimont relates many particulars of their virtue and piety. The hospital cares for not only the bodies but the souls of the savages; for instruction in the catechism and prayers is given there regularly, which “often makes a Chapel and a School of the sick ward, as well as of our house at Sillery.” The entire time of one nun, and more or less that of several other persons, is required “to answer these visits and pious importunities.” Their expenses have been great; but the Duchess d’Aiguillon has generously aided them.

During the past year, the mission station at Three Rivers has been in the charge of Le Jeune, “sent there to see if he could subdue the Pride of those people” (the haughty Upper Algonkins). They, being insolent and mischief-making, “give him plenty of exercise;” but, when they go to Fort Richelieu for their annual hunt, he as “a good pastor, goes after his flock.” At the fort, he finds Father De Nouë, Brébeuf’s comrade in the first Huron mission (1626),—now growing old, but still full of zeal and devotion,—who is the spiritual adviser of the French garrison. Le Jeune could do much for the Indians under his charge there, were it not for the wretched Upper Algonkins; they cling to their superstitions, and torment the Christians in every way. “The Father, with his little band of faithful

ones, vigorously opposed them,—now by dint of arguments, again by ridiculing their foolish notions; that made them die with spite." In return, they accuse the missionaries of having taken away their success in hunting, nullified the predictions of their soothsayers, and caused their deaths,—all through the introduction of this new religion. "Besides," they say, "if you called to prayers only once in ten days, we would have some respite; but you have no regard to either rain, or snow, or cold,—every day you are heard shouting for the prayers. It is a strange thing that you cannot remain quiet." Some conversions are secured, notwithstanding all these hindrances. Moreover, the ringleader of the opposition is, by the judgment of God, suddenly prostrated by a most painful illness; but the exhortations of Le Jeune finally soften his hard heart, and, returning soon after to Montreal, he, with others of his tribe, is there baptized by the Jesuits.

The Montreal colony promises to be a great assistance to the missionary enterprise, especially since the Indians are being attracted thither by the prospect of aid from the French against the Iroquois. There are about fifty-five settlers, among whom prevail great peace, virtuous conduct, and excellent government. A great rise in the river, at the Christmas season, threatens to destroy the settlement. Maisonneuve has public prayers offered, and makes a vow himself to carry a cross up the neighboring mountain, if God please to avert the ruin with which they are menaced. The flood stops at the very gate of the settlement, and then gradually subsides. Maisonneuve fulfills his vow on Epiphany, and bears on his shoulders a heavy cross for the distance of a



league, following a solemn procession. At the summit of the mountain, the cross is planted in the ground, mass is said by Father Du Peron, and Madame de la Peltrie is the first to receive communion on this spot,—which becomes thereafter the objective point of many pilgrimages. The Montreal colonists, notwithstanding the severe climate, and the inconveniences attending a new settlement, have universally enjoyed excellent health; and their piety and devotion render their life there “a picture of the primitive Church.” The Indians would settle there in great numbers, if but the Iroquois could be subdued or pacified; and Vimont regards this danger as a menace to the prosperity of the colony itself. He quotes a letter from Du Peron, concerning the Indians who come to Montreal. One of these, a nephew of the Island chief Tesswehat, is converted and baptized, and becomes sedentary,—receiving from the Association a piece of ground; from Maison-neuve, the name of Joseph; and from Madame de la Peltrie, a gun. Soon after, Tesswehat unexpectedly arrives at Montreal and follows his nephew’s example, receiving baptism under the name of Paul. As he was one of those who had so troubled Le Jeune at Three Rivers and Fort Richelieu, his conversion is regarded as of the utmost importance, and much is hoped from this newly-made Christian.


Pieskaret, the Sillery chief,—for some time mourned as having been slain by the Iroquois,—comes back victorious, and great is the rejoicing thereat. The ice breaks up precisely in time to prevent the Iroquois from pursuing a Huron band across the St. Lawrence.

Vimont describes the country, forces, and methods

of war, of the Iroquois; among these, the Agniers or Mohawks are the fiercest, boldest, and most dangerous. They are now harassing the Hurons, and all the dwellers along the St. Lawrence,—making raids by small parties, and at all seasons of the year; attacking alike all other tribes and the French; and enabled to do so by the supply of firearms received from the Dutch traders. Rumors come from France that the Dutch expect by this means to drive out the French from Canada. Vimont cannot believe that they have such a plan, but considers them responsible for not stopping this practice. The superior describes various Iroquois incursions, especially that in which Jogues is made a prisoner. The Huron chief Joseph, escaping their hands, returns to Quebec, and relates the particulars of Jogues's captivity and Goupil's murder. A letter from the captive priest is brought to Three Rivers by an Iroquois envoy; Jogues warns the French of the treacherous plans laid for them by their crafty foe, and urges them to forestall these, without regard for the safety of himself or his fellow captives.

R. G. T.

MADISON, WIS., June, 1898.



LI (continued)

RELATION OF 1642-43

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1644

Chaps. i.-iii. were presented in Volume XXIII.; we herewith give chaps. iv.-xii., leaving the conclusion of the document for Volume XXV.

[41] CHAPITRE IV.

DE LA FAÇON DE VIURE DES CHRESTIENS DE SIL-
LERY.

PENDANT le temps que les Sauvages ont esté à Sillery, ils y ont fréquenté les Sacremens avec autât d'affiduité & de ferueur que nos François à Quebec, ils ont pris auffi vn singulier plaisir d'aller quelquefois à Quebec se Communier & se ioindre à cette sacrée Table avec nos Francois, dont la deuotion les resiouyt & edifie grandement.

Quoy qu'on fasse le foir les prieres publiques en la Chapelle, plusieurs pourtant ne laissent pas de les faire encor vne [42] ou deux fois en leur cabane, & tout haut; ce qui a donné subiet de les appeller les Cabanes des Priants.

Les petits enfans estans malades, les parens les apportent quelquefois à la Chapelle, & les presentent à Dieu, comme à celui qui en est le maistre, & le tout avec vne grande resignation. C'est à vous, Seigneur, cét enfant, disent-ils, faites en comme il vous semblera bon, ie vous l'offre. Voicy les termes propres d'une mere qui auoit sa fille malade: mō Dieu vous pouuez tout, si vous voulez ma fille guerira, si vous ne le voulez pas, i'en suis contente, faites ce qu'il vous plaira, i'aimeray tousiours ce que vous ferez. Dieu leur rend quelquefois la santé en consideration de cette sainte resignation, quelquefois auffi en la vertu de l'eau beniste qu'on leur donne à boire.


[41] CHAPTER IV.

OF THE MANNER OF LIVING AMONG THE CHRISTIANS
AT SILLERY.

WHILE the Savages have been at Sillery, they have frequented the Sacraments there with as much diligence and fervor as our French at Quebec; they have also taken a singular pleasure in going occasionally to Quebec to receive Communion and to associate, at that sacred Table, with our French, whose devoutness greatly delights and edifies them.

Though public prayers are said at evening in the Chapel, many none the less make it a point to say them again once [42] or twice in their own cabins, and that audibly,—which has given occasion for calling them the Cabins of those who Pray.

When the little children are sick, the parents sometimes bring them to the Chapel, and present them to God, as to him who is their master; and all this with great resignation. “Yours, Lord, is this child,” they say; “do with it as it shall seem good to you, I offer it to you.” Here are the very words of a mother whose daughter was sick: “My God, you can do all things; if you will, my daughter will recover; if you are not willing, I am content. Do as it shall please you; I will always love what you shall do.” God sometimes restores their health to them, in consideration of this holy resignation,—sometimes, also, by virtue of the holy water which is given them to



En voicy vne exemple. Vn ieune Sauvage de Tadouffac fut atteint d'une forte pleuresie, au bout de six ou sept iours, ses gens l'apportèrent de Tadouffac aux Religieuses Hospitalieres à Sillery, c'est à dire de quarante lieuës loin: on le pense avec grand soin, on le feigne deux ou [43] trois fois: mais le mal est plus fort que les remedes: ce pauvre garçon se voyant desesperé, se leue comme il pût, se traine à la Chapelle, fait ses prieres, le pere qui se trouua là, luy fait boire de l'eau beniste, & recite l'Euangile fut [sc. fur] luy, puis le renuoye en son lit, il commence aussi-tost à se mieux porter, & dans peu de temps sort de l'Hospital en santé, avec l'estonnement de ses Compatriotes.


Les Sauvages font fort peu recognoissans de leur naturel, sur tout enuers les Europeans: le Christianisme les forme peu à peu à cette vertu. Mõsieur le Gouverneur retournant l'an passé du fort de Richelieu, apres l'affaut rude & inopiné que les Hyroquois y donnerent, & où ils furent fort mal traitez, nos Sauvages allerent de leur propre mouuement le saluër, & porterent deux presens, l'un pour le remercier de ce qu'il auoit exposé sa vie pour eux, & auoit chassé leurs ennemis, l'autre pour effuyer nos larmes de la prise du Pere Iogue[s], & de nos hommes par les Hyroquois.

Vn de nos principaux Chrestiens discourans avec vn Sauvage nouvellement [44] descendu à Sillery, vit vn de nos Peres qui passoit par là, voilà, dit-il, ceux qui nous enseignent, & nous apprennent le chemin du Ciel, ils n'espargnent rien pour cét effet: ils s'appauurissent pour nous, ils deuiennent malades pour nous: si tu passes icy l'Hyuer, tu cognoistras

drink. Here follows an example. A young Savage of Tadoussac was attacked with a violent pleurisy; after six or seven days, his people brought him from Tadoussac to the Hospital Nuns at Sillery,—that is to say, from a distance of forty leagues. He is nursed with great care, and they bleed him two or [43] three times; but the disease is stronger than the remedies. This poor fellow, seeing himself in a desperate pass, rises when his strength permits, drags himself to the Chapel, and says his prayers; the father who chanced to be there makes him drink holy water, and recites the Gospel over him, then sends him back to his bed. He straightway begins to mend, and in a short time leaves the Hospital, in good health, to the astonishment of his fellow Countrymen.

The Savages are scantily grateful in their natural state, especially toward the Europeans; Christianity trains them, little by little, in this virtue. Monsieur the Governor coming back last year from the fort of Richelieu, after the severe and unexpected assault made upon it by the Hyroquois,—wherein they were very badly treated,—our Savages went of their own impulse to greet him, and carried two gifts. One was to thank him for having exposed his life for them, and having driven away their enemies; the other, to wipe away our tears for the capture of Father Jogues and our men by the Hyroquois.

One of our principal Christians, discoursing with a Savage newly [44] come down to Sillery, saw one of our Fathers who was passing that way. "There," said he, "are those who teach us, and show us the way to Heaven. They spare no pains for this purpose,—they make themselves poor for us, they become sick for us; if thou spend the Winter here, thou



par effet la verité de ce que ie te dis ce qu'ils nous enseignent est d'importance, ils nous deffendent tout ce qui est mauuais, les festins à tout manger, l'inuocation des demons, la croyance aux songes, la multiplicité des femmes dans le mariage, & en vn mot toutes nos mefchantes coustumes qui nous donnent & nous iettent dans vn feu apres la mort, c'est vn feu, disoit-il, qui ne s'esteindra iamais; dont celuy qui nous eschauffe icy sur terre n'est qu'un leger crayon, il est espouuentable dans sa durée eternelle: ceux qui y vont brulent sans esperance d'en sortir.

Vne femme ayant ouy discourir du Purgatoire, & qu'il y auoit peu de personnes qui allassent en Paradis, sans passer par le feu, fut touchee & se mit à prier Dieu instamment pour sa fille deffunte [45] depuis peu, le pere sçachant sa deuotion, luy demanda ce qu'elle faisoit pour la fille defuncte, ie dis tous les iours trois Chapellets (dit-elle) l'un pour ma fille, & deux pour le Pere qui est mort, il y a quelques iours (c'estoit le Pere Raymbault) et pourquoy deux pour ce dernier, & un seulement pour ta fille, luy repart le Peres? s'il est vray, dit-elle, ce que vous enseignez que peu de gēs vont au Ciel sans aller auparauant dās le Purgatoire, ce Pere qui vient de mourir, quoy que tres hommes de bien, y aura peut-estre esté pour quelque temps, & ie dis deux Chapellets pour luy, afin que Dieu le deliure au plustost, & qu'estant au Ciel il prie pour ma fille. Ses prieres la feront plustost sortir que les miennes.

On aura assez remarqué es precedentes Relations que la grande tentation des Sauuages, est que le Baptesme & la priere les font mourir. Un certain appellé François Kokseribabougouz voyant un de nos

wilt know by experience the truth of what I tell thee. What they teach us is of importance; they forbid us everything that is bad,—the feasts where all the food is eaten, the invocation of evil spirits, the belief in dreams, the multiplicity of wives in marriage, and, in a word, all our wicked customs which betray us and cast us into a fire after death. That is a fire," he said, "which will never go out, of which the one that warms us here on earth is only a faint outline. It is terrible in its eternal duration; those who go into it burn, without hope of getting out of it."

A woman having heard a discourse on Purgatory, and that there were few persons who went into Paradise without passing through the fire, was touched, and began to entreat God urgently for her daughter, deceased [45] not long ago. The father, knowing her piety, asked her what she did for her deceased daughter. "I repeat the Rosary three times every day" (she said), "once for my daughter, and twice for the Father who died a few days ago" (that was Father Raymbault). "And why twice for the latter, and only once for thy daughter?" rejoins the Father. "If it be true," said she, "what you teach,—that few people go to Heaven without first going into Purgatory,—this Father who has just died, although a very good man, will perhaps have been there for some time; and I say two Rosaries for him, in order that God may release him as soon as possible, and that, being in Heaven, he may pray for my daughter. His prayers will get her out sooner than mine."

It may have been sufficiently remarked in the preceding Relations that the great temptation of the Savages is, that Baptism and prayer cause them to

Peres entrer dans la cabane, l'attaque & luy demande s'il ne fçait pas enfin la cause pourquoy ils meurēt ainfi tous, depuis quelques annees qu'on leur [46] a parlé de nostre foy, il infnuoit assez clairement que la priere & le baptesme en estoit la cause, & parloit avec orgueil, & mespris de la foy. Il est assez hautain de son naturel, le Pere se sentit obligé de refuter le discours de cét homme comme meschant & scandaleux, & reprendre quant & quant son orgueil & sa superbe: mais au lieu de s'humilier, il tire son Chappellet, & le jette au feu, en la presence de tous ceux de la cabane, & du Pere mesme: nos bōs Neophytes ayant entendu cette action en furent entiere-ment indignez, ils vont le trouuer, & luy remontrent viuement sa faute, & l'incitent à faire penitence, mais la crainte & la confusion le retenoient; ils retournent deux & trois fois, & font si bien qu'il se presente pour receuoir telle penitence qu'on iugeroit conuenable: on assemble les Sauuages à la Messe dans la Chapelle de l'Hospital, il estoit cabané fort proche, on le fait demeurer à la porte comme indigne d'entrer à l'Eglise, apres quelque espace de temps on l'appelle, il se met à genoux deuant l'Autel, demande pardon à Dieu, & à la tres-saincte [47] Vierge; puis à tous ses Compatriotes qu'il auoit scandalifez, les coniure de l'ayder par leurs prieres à satisfaire à Dieu pour sa faute, ce qu'ils firēt tout haut & tous ensemble: apres on luy commande de baïser trois fois la terre: le pauure homme touché de regret tient sa bouche colee contre terre: iusqu'à ce qu'on le force de se releuer: le Pere luy donne vn autre chappellet en signe de sa reconciliation, & tous assistent à la


die. A certain man called François Kokweribabougouz, seeing one of our Fathers enter his cabin, accosts him, and asks him if he does not at last know the reason why they all die thus, within the few years since they [46] have been told of our faith. He insinuated quite plainly that prayer and baptism were the reason, and spoke with pride, and contempt for the faith. He is somewhat haughty by nature, so the Father felt himself obliged to refute this man's utterance as wicked and scandalous, and reprove then and there his pride and haughtiness; but instead of humbling himself, he takes his Rosary and throws it into the fire, in the presence of all those in the cabin, and of the Father himself. Our good Neophytes, having heard of this action, were thoroughly indignant; they go and find him, sharply set before him his fault, and urge him to do penance, but fear and confusion restrained him. They return two and three times, and succeed so well that he presents himself to receive such penance as should be judged suitable. They assemble the Savages at Mass in the Chapel of the Hospital, which his cabin was very near; they make him stay at the door, as being unworthy to enter the Church. After some space of time they call him; he kneels before the Altar, asks pardon of God and of the most blessed [47] Virgin, then of all his fellow Countrymen whom he had scandalized; he entreats them to aid him by their prayers to atone to God for his fault,—which they do aloud, and all together. Next, they bid him kiss the earth three times; the poor man, touched with sorrow, holds his lips glued against the earth, until they compel him to rise. The Father gives him another rosary, in token of his reconciliation, and

saincte Messe avec vne joye & deuotion sensible. A la fin Noel Tekxerimatch Capitaine des Algonquins se leue & parle ainſi à ſes gens en ton fort & haut: Mes nepueux reſiouyſſons-vous, noſtre frere eſtoit entre les mains du Diable & s'il fuſt mort, l'Enfer eſtoit ſa demeure pour iamais; & Dieu l'en a deliuré: il eſtoit mort & le voila viuant, reſiouyſſons-nous de ce que nous ſçauons maintenant les moyens d'appaifer la colere de Dieu, perfeuerons dans la priere; & quoy qu'il ſemble que nous mourions tous, croyons fortement & ſincerement iuſques à la mort & ayons eſperance en celuy qui a tout fait. Apres cette petite [48] exhortation le pere leur donna la benediſtion à tous & les renuoya fort contens & ioyeux, cét homme s'eſt tres-bien comporté depuis ce temps là toute ſa famille eſt Chreſtienne, Il me preſſe à preſent de luy faire vne petite maiſon pour l'an prochain.

Le iour de ſainct Iean l'Euangeliſte il fiſt vn temps fort rude, le froid les vents & la neige ſembloient vouloir tout perdre, c'eſt choſe eſpouuantable de voir l'air en ces tēps-là. Les Sauuages eſtoient pour lors cabanés ſur la montagne dans le bois: on ne croyoit pas qu'ils puſſent venir à la Meſſe, on enuoya leur dire qu'ils ny eſtoient pas obligez: que ſi les plus robuſtes vouloient venir, qu'ils le pouuoient par deuotiō, mais tous y vinrēt à leur ordinaire. Vne vieille Algonquine demeura dans ſa cabane pour garder quelques petits enfans, & ſe comporta comme ſi elle euſt eſté à la Meſſe, elle eſtendit vne image de noſtre Seigneur, ſe miſt à genoux deuant avec les enfans, recita ſon chappellet, ſe leua comme on fait à l'Euangile, adora noſtre Seigneur comme on fait à l'eleua-

all join in holy Mass with manifest joy and fervor. At the end, Noel Tekwerimatch, Captain of the Algonquins, rises and speaks thus to his people, in a strong and loud tone: "My nephews, let us rejoice; our brother was in the hands of the Devil, and, if he had died, Hell was his dwelling forever; but God has delivered him thence,—he was dead, and behold him living. Let us rejoice that we now know the means of appeasing the wrath of God. Let us persevere in prayer, and though it seem that we all die, let us believe stoutly and sincerely, even to death, and let us have hope in him who has made all things." After this brief [48] exhortation, the father gave the blessing to them all, and sent them away very contented and joyful. This man has behaved very well, since that time: his whole family is Christian. He urges me at present to make him a little house for next year.

On the day of saint John the Evangelist, the weather was very severe; the cold, the winds, and the snow seemed likely to destroy everything. It is something awful to see the weather at such times. The Savages were lodged at that time in cabins on the mountain, in the woods. We did not suppose that they could come to Mass, and sent them word that they were not obliged to,—that, if the most robust wished to come, they might do so, through devotion; but all came as usual. An old Algonquin woman stayed in her cabin, to look after some little children, and behaved as if she had been at Mass. She set up an image of our Lord, knelt before it with the children, recited her beads, rose as is customary at the Gospel, adored our Lord as is done at the elevation, and sang as [49] they are accustomed to



tions, châta cōme [49] ils ont accoustumé apres la Messe, si bien que quand le Pere l'alla voir, elle luy dist qu'elle auoit esté à la Messe dans sa Cabane, le Pere l'interroga, comment, & aprit ce que ie viens de dire.

Vne femme Chrestienne appelée Louyse auoit vne fille malade qu'elle cherissoit comme sa vie propre, elle la porte à l'Hospital, les Religieuses qui aymoient sa mere à raison de sa vertu n'y espargnerēt rien: mais nonobstant le remedes sa maladie redoubloit, deux Sauuageffes payennes la viennent voir, puis se tournant vers la mere là presente & fort affligee, luy promettent de guerir la fille, si elle veut permettre qu'elles la pensent à leur façon: c'est à dire qu'elle la chantent, la soufflent, & la zonglent avec leurs tambours: mais il faudroit, disent elles, la porter dans les bois: car autrement ceux qui ont des robbes noires le sçauroient, & nos medecines feroient inutiles: au reste tiens pour certain que ta fille guerira, si tu nous obeis: à Dieu ne plaife repartit cette bonne Chrestienne, que l'on fasse quelque chose à ma fille, qui soit cōtre la loy de Dieu, [50] [ie] craindrois bien plustost que cela ne la fist mourir, & quand mesme ie sçauois qu'elle gueriroit de vos medecines, ie ne le permettrais pas, puis que Dieu le deffend, il n'importe que ma fille meure, pourueu qu'elle aille au Ciel. Ces deux femmes sortirent bien estonnees, & ne parlerent plus de rien: il pleut à Dieu d'appeller à soy cette petite creature & d'approuuer la constance de la mere, laquelle en demeura affligée au possible: mais nullement esbranlee en la foy, quoy que ce soit la troisième qu'elle a perduë depuis qu'elle a receu

do after Mass,—insomuch that, when the Father went to see her, she told him that she had been to Mass in her Cabin; the Father asked her how, and learned what I have just related.

A Christian woman, called Louyse, had a sick daughter whom she cherished as her own life. She carried her to the Hospital; the Nuns, who loved her mother on account of her virtue, spared no pains; but, notwithstanding the remedies, her sickness increased. Two Savage women, pagans, come to see her; then, turning toward the mother, there present and much afflicted, they promise her to cure her daughter, if she will allow them to treat her in their fashion,—that is to say, that they sing over her, blow on her, and juggle for her with their drums. “But it would be necessary,” they say, “to carry her into the woods; for otherwise, those who have black gowns would know it, and our medicines would be useless. For the rest be assured that thy daughter will recover, if thou obey us.” “God forbid,” replied that good Christian woman, “that you do anything to my daughter which is against the law of God,—[50] I would much sooner fear that that would make her die; and even though I knew that she would recover by your medicines, I would not allow it, since God forbids it. No matter if my daughter die, provided she go to Heaven.” Those two women went away much astonished, and had not a word more to say. It pleased God to call to himself that little creature, and to approve the mother's constancy; she remained in the utmost affliction thereat, but not at all shaken in the faith, although this is the third she has lost since she received Baptism. May not this kind of affliction, recurring in many

le Baptême. Cette espee d'affliction se retrouvant en quantité de familles Chrestiennes, est-ce pas vne puissante espreuve que Dieu leur enuoye, & à nous aussi? Sa fille mourut dās les bois: car ayant enfin receu quelque soulagement à l'Hospital, sa mere qui estoit obligee à quelque voyage, la traîna à leur façon, comme elle peust, le mal redoublāt dans les bois l'emporta, elle n'estoit âgée que de huit ou à neuf ans: sa mere rapporta son corps à Sillery pour estre enterré avec ses parens. Elle nous dist qu'elle auoit admiré les pensees & discours [51] de sa fille à la mort, premieremēt elle tesmoigna qu'elle eust bien desiré de voir encor vne fois vn des Peres, pour recevoir vn mot de consolation en ce passage, que neantmoins elle se console en Dieu. Apres elle remercia sa mere du soin & de la peine qu'elle auoit pris d'elle, pendant tout le cours de sa maladie, & luy promist en recompense de prier Dieu pour elle apres sa mort. Son frere aîné l'estant venu voir, elle luy recommanda de faire estat de la foy & des prieres, & cōme elle auoit apprins qu'il n'estoit pas bien avec sa femme, elle le coniura de la supporter en son humeur, qu'il se gardast bien de la quitter iamais, qu'il eust patience, que luy qui estoit homme, se deuoit montrer plus sage. Je ne sçay pas où cēt enfant de neuf ans au plus auoit appris tout cela, le S. Esprit la faisoit parler par dessus son âge.

A peine croira on ce que ie vay dire d'un Neophyte Sauvage, puis qu'il s'en rencontra si peu parmy nos Chrestiens d'Europe qu'ils le peussent faire. Un ieune Sauvage Chrestien fut puissamment tenté par vne femme qui le pourfuiuit [52] dans les bois, & le

Christian families, be a severe test which God sends to them, and to us also? Her daughter died in the woods; for, having finally received some relief at the Hospital, her mother, who was obliged to go on a journey, dragged her along in their fashion, as best she could; the sickness, increasing in the woods, carried her off; she was only eight or nine years old. Her mother brought her body back to Sillery to be buried with her kinsfolk. She told us that she had marveled at the ideas and utterances [51] of her daughter at her death. In the first place, she asserted that she would have much desired to see one of our Fathers once again, so as to receive a word of consolation at that change; but that, nevertheless, she consoled herself in God. Then she thanked her mother for the care and pains that she had taken for her, during the whole course of her sickness, and promised, by way of reward, to pray to God for her after her death. Her eldest brother having come to see her, she charged him to rely on the faith and the prayers; and, as she had heard that he was not on good terms with his wife, she besought him to endure the woman in her temper,—that he should take care never to leave her, that he should have patience, that he, being a man, ought to show himself wiser. I know not where this child, of nine years at the most, had learned all that; the Holy Ghost made her speak beyond her years.

You will hardly believe what I am about to say of a Savage Neophyte, since so few would be found among our Christians of Europe who could do likewise. A young Christian Savage was mightily tempted by a woman who pursued him [52] in the woods, and solicited him to do evil, with as much

follicita à mal faire avec autant d'impudence que de charmes & d'attraits, elle y employa tout. Le bon ieune homme luy refiſte fortement la reprend, luy remonſtre que Dieu voit tout; qu'il les regarde, cela ne la rend pas plus ſage, elle redouble iuſques à deux & trois fois, le diable trauaille de ſon coſté, & ioint ſes forces avec celles de la femme, attaque le cœur de ce pau[u]re Neophyte, ex[c]itant en luy la paſſion & le preſſant viuement, le voila tenté dehors & dedans, il reſiſte pourtant courageuſemēt, inuoque l'aſſiſtance de Dieu, & puis ſentant que le danger croiſſoit, s'enfuit dans les bois, & abandonné cette malheureuſe creature, eſtant lors ſeul & à l'eſcart ſe met à genoux, prie Dieu, luy demande pardon, prend des verges & ſe deſpotiſſant nud ſe chaſtie rudement par tout le corps, c'eſtoit au milieu des neiges, & au cœur de l'Hyuer que les arbres fendent de froid: mais la peur d'auoir manqué, & la crainte de la tentation le font refoudre à cette penitence, ils n'en demeure pas là, il court à Quebec où il auoit entendu que le Pere qui cōfeſſe les Sauuages eſtoit allé, il entre [53] chez nous tout deſolé, & ſe iette aux pieds du Pere, luy racōte ſa tentatiō, & le dāger où il a eſté avec autāt de regret que s'il euſt cōmis le peché: les ſouſpirs & les larmes entrecoupoiēt toutes ſes paroles, il demāde penitence: mō Pere, dit-il, ne m'eſpargnez pas, ie vous prie dites moy ce qu'il faut faire, pour appaiſer Dieu, ie ſuis tout preſt de vo⁹ obeir quād vous me dōneriez vne penitēce capable de m'oſter la vie: ô Dieu que ie mourrois volōtiers pour celà! le Pere le cōſola fort, eſtāt luy-meſme grāde-ment cōſolé d'une telle ferueur, & le r'enuoya avec

indecentcy as with charms and attractions; she employed every means thereto. The good young man resists her stoutly,—he reproves her, and shows her that God sees all, and that he looks at them. This makes her none the better; she renews the temptation even two and three times. The devil works, on his side, and joins his forces to those of the woman; he attacks the heart of this poor Neophyte, exciting passion in him, and fiercely urging him. Behold him tempted without and within; he nevertheless resists courageously, invokes the aid of God, and then, feeling that the danger is increasing, flees into the woods and abandons that wretched creature. Being then alone and retired, he kneels down, prays to God, and asks his pardon; he takes rods, and, stripping himself naked, severely chastises his whole body. It was in the midst of the snows, and in the heart of Winter, when the trees split with cold; but the fear of having erred, and the dread of the temptation, make him resolve upon this penance. He stops not with that; he hastens to Quebec, whither he had heard that the Father who confesses the Savages had gone; he enters [53] our abode, in great distress, and casts himself at the Father's feet, telling him his temptation, and the danger in which he has been, with as much sorrow as if he had committed the sin. Sighs and tears interrupted all his words; he asks penance. "My Father," he said, "spare me not; I beg you, tell me what I must do to appease God, I am quite ready to obey you, though you should give me a penance capable of taking away my life. O God, how gladly would I die for that!" The Father greatly comforted him, being himself much consoled by such a fervor, and sent him away

vne penitence bien legere, & femblable à celle que plusieurs Ss. ont imposée en tel cas.

Les Chrestiens de Sillery ont contribué notablement de paroles & d'exēple à la conuerfion des Atticameges, ils prenoiēt le tēps de faire les prieres publiquemēt en leur cabane, quād les Atticameges les venoiēt voir: ils deffendoiēt aux ieunes gēs de cette natiō de visiter la nuit les filles qu'ils recherchoiēt en mariage, selō leurs vieilles coustumes, ils ne les inuitoient iamais aux festins, que pour parler de Dieu & de la priere, cōme tous les principaux [54] tāt de cette natiō que de ceux de Sillery estoient vn iour assemblés en vn festin (ces festins ne consistēt d'ordinaire qu'en deux chaudieres de bleds diuers avec vn morceau d'oreignac ou de castor) Iean Baptiste qui auoit esté authœur des Atticameges prit la parole, & dist, ie ne sçauois autrefois ce que vouloient dire les François, quand ils nous parloient de Dieu: ie pensois qu'ils mentoient: mais i'ay recogneu qu'ils disent vray, & qu'en effet il y a vn Maistre qui a tout fait, & qui gouerne tout, & qui doit chastier les meschans d'un feu eternal, & recompenser à iamais les gens de bien au Ciel, le Capitaine des Atticameges tesmoigna vn grand contentement de ces paroles, & exhorta tous ces ieunes gens à bien apprendre ce que on leur enseigneroit.

Nous auons baptisé ça-bas enuiron cent Adultes, sans les enfans: voicy les paroles d'un des chefs de Tadouffac: l'Automne passé en la Chapelle des Vrfu-lines, avec quelques-vns de ces gens il parloit en vn conseil de Sauuages auāt son Baptême: il y a trois ans que i'escoute les Peres avec attention, & approuue

with a very light penance, similar to that which several Saints have imposed in such case.

The Christians of Sillery have notably contributed, by words and by example, to the conversion of the Atticameges; they took the opportunity to say prayers publicly in their cabins, when the Atticameges came to see them: they forbade the young men of that nation to visit by night the maidens whom they sought in marriage, according to their old customs; they never invited them to the feasts except to speak of God and of prayer. When all the principal men, [54] both of that nation and those of Sillery, were one day assembled at a feast (these feasts usually consist of nothing but two kettles of sundry grains, together with a piece of elk or of beaver), Jean Baptiste, who had been sponsor for the Atticameges, made a speech and said: "I formerly knew not what the Frenchmen meant, when they spoke to us of God; I thought that they were lying: but I have recognized that they speak true, and that in fact there is a Master who has made all things, who governs all, and who is to punish the wicked with an eternal fire, and to recompense the good people forever in Heaven." The Captain of the Atticameges betokened a great satisfaction with these words, and exhorted all those young men to learn well what should be taught them.

We have baptized down here about a hundred Adults, without the children. Here are the words of one of the chiefs of Tadoussac, who last Autumn in the Chapel of the Ursulines, in company with some of those people, spoke in a council of Savages before his Baptism: "For three years I have been listening to the Fathers with attention, and approv-

leurs discours: i'ay pour cela attëdu à me [55] faire baptiser iufque icy, parce que le Baptême est vne chose importante à laquelle il faut ferieusement penser: quand on est vne fois baptisé, on ne peut plus reculer, il faut marcher, droit & viure en bon Chrestien: quelques-vns vous disent hastez vous de me baptiser, & puis au bout d'un mois ou deux, ils perdent leur ferueur, & ne font quasi plus d'estat de leur baptême. Je sens mon cœur qui me dit qu'il voudroit estre Chrestien, il y a long temps, il ayme la priere, & neantmoins il n'ose vous presser: c'est donc à vous, mes Peres, d'en disposer, voyez, esprouuez moy, & si vous me iugez tel qu'il faut, vous me ferez un plaisir extreme de me mettre au nombre des Chrestiens, & ie tascheray d'estre fidelle à Dieu, ie ne suis pas seul, voicy plusieurs de mes gens qui attendent la mesme faueur: interrogez les tous les vns apres les autres, & voyez si ie dis la verité, & si eux-mesme font disposer, comme il faut. Apres son baptême, & celui de sa femme, il fut marié solemnellement à l'Eglise, quatre autres de ses gens avec leurs femmes receurent la mesme faueur des deux Sacremens de baptême & du mariage.

[56] *Je croy qu'il ne sera pas mal à propos de fermer ce Chapitre par une lettre qu'un Neophyte Chrestien a dictée de soy-mesme pour estre enuoyée en France, à un homme de consideration son bien-faëteur, voyez ses propres termes & la façon de s'enoncer.*

I' ADMIRE ce que vous faites,	de ce que vous vouliez
Nimakaterindam Ka tien,	ka 8ich
auoir pitié de moy,	de ce que vous vouliez auoir
cha8erimien	ka 8ich cha8erimach

ing their sermons; I have therefore waited to [55] be baptized, until this time, because Baptism is an important matter, upon which one must seriously think. When one is once baptized, one can no more retreat, one must walk straight, and live as a good Christian. Some tell you, 'Make haste to baptize me;' and then, after a month or two, they lose their fervor, and make scarcely any more account of their baptism. I feel my heart telling me that it would like to be Christian, this long time past; it loves prayer, and nevertheless it dares not urge you: it is for you, then, my Fathers, to dispose of it. See, try me, and if you judge me suitable, you will do me a very great pleasure to put me in the number of the Christians, and I will try to be faithful to God. I am not alone,—here are several of my people who await the same favor; ask them all, one after the other, and see if I speak the truth, and if they themselves are properly inclined." After his baptism and that of his wife, he was solemnly married at the Church; four others of his people, with their wives, received the same favor—the two Sacraments of baptism and of marriage.

[56] *I think that it will not be amiss to close this Chapter with a letter which a Christian Neophyte has dictated, by himself, to be sent to France, to a man of consideration, his benefactor; you see his own terms and manner of expression.*

<p> I MARVEL at what you are doing, Nimakaterindam Ka tien, to have pity on me, chawerimien </p>	<p> in that you are pleased ka wich that you are pleased to have ka wich chawerimach </p>
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pitié de ma femme & de mes enfans, nous ne sommes
 Ni8 gaié ninithanifak Nikok8atisfimin
 pas capables de vous remercier, celui qui tout fait,
 Ki nak8mirang miffi Ka Kichit8tch
 c'est celui qui vous payera: tous les iours nous prions
 mi Ke kichik8k kachigakir kigagar8n-
 pour vous, i'ay dit au P. Vimont viués [*sc. ecriués*]
 tam8rimin Nitira Pere Vimont Maffi-
 vous: car ie n'y attends [*sc. entends*] rien: ie vous donne
 nahiker kir ketna nikikerindan, kimirir
 mon fac a Petun: fut-il ainfi qu'autre chose ie vous
 nikachtipitagan, katira kotak nita mi-
 puisse donner: vous luy efcrirés, mon enfant
 riram kiga maffinahama8a. Ninitchanis
 Iacques qui se nomme, remercie vostre fils
 Iacques ka irintch 8nak8mar khik8ifis
 [57] Ioseph qui est appelé il pria pour
 Ioseph ka irintch 8ga gagar8nta-
 luy. Vous faites bien de ce que vous voulez auoir
 ma8ar. K8eratch entien ka 8ich Cha8e-
 pitié de nous: fortement nous croyons fut-il ainfi que
 rimiang 88nka nitep8etamin kat nita
 nous vous puffions voir en vostre pays, nous nous
 8apmirang endrakieg niga kichka-
 verrons au Ciel: il vous expliquera tout
 bantimin 8ak8ing kiga ir8tamak8a
 le Pere le Ieune, ie fuis comme demeurant
 kakina P. le Ieune k8nt ni8intikemack
 avec les filles de l'hospital, ce n'est que comme vne
 ik8efenfak k8nt peiik mi-
 maison tout aupres nous demeurons tousiours
 ki8am pechkhich nit'apimin eapitch
 ie les honoreray, nous sommes bien aises
 niga manatchihock, nimir8erindamin
 de ce qu'il en est arriué d'eux, vne qui est
 Ninch ka michaga8atch peiik Ka

pity on my wife and children. We are not
 Niou gaié ninithanisak Nikokwatisimin
 able to thank you; he who does all,
 Ki nakoumirang missi Ka Kichitoutch
 it is he who will reward you; every day we pray
 mi Ke kichikouk kachigakir kigagaroun-
 for you. I have said to Father Vimont: "Do you
 tamourimin Nitira Pere Vimont Massi-
 write this, for I understand nothing about it: 'I give you
 nahiker kir ketna nikikerindan, kimirir
 my Tobacco pouch; should there be some other thing I
 nikachtipitagan, katira kotak nita mi-
 could give you, write to him. My child,
 riram kiga massinahamawa. Ninitchanis
 Jacques who is named, thanks your son,
 Jaques ka irintch ounakoumar khikwis
 [57] Joseph who is called; he will pray for
 Josephet ka irintch ouga gagarounta-
 him. You do well in that you are pleased to have
 mawar. Kweratch entien ka wich Chawe-
 pity on us; firmly we believe. Would it were so that
 rimiang sounka nitepwetamin kat nita
 we could see you in your own country; we shall
 wapmirang endrakieg niga kichka-
 see each other in Heaven. To you he will explain all,
 bantimin wakwing kiga iroutamakwa
 Father le Jeune. As it were, I am dwelling
 kakina P. le Jeune kount niwintikemack
 with the sisters of the hospital; it is just like one
 ikwesensak kount peiik mi-
 house, quite near we dwell. Always
 kiwam pechkhich nit'apimin eapitch
 I shall honor them. We are very glad
 niga manatchihock, nimirwerindamin
 that two of them have arrived,— one who is
 Ninch ka michagawatch peiik Ka

petite	l'autre	qui est grande
agachinchitch	Kotak	Ka Kin8titch
cela va bien	de ce qu'elles font arriuées,	afin qu'elles
K8eratch	Ka michaga8atch	itchi Ki-
nous enseignent	& afin	qu'elles ayent
kinohama8iimint8a	gaie itchi	cha8e-
pitié de nous.	Nous sommes bien aises	de ce
rimiiamint8a.	Nimir8erindamin	Ka
qu'elles ont compassion	des malades	car nous au-
cha8erima8atch	eak88irittii	Ketna mi-
[58] tres	nous n'auons point cette coustume,	nous nous
ra8int	nitichirini8akifimin	Nipaki-
abandonnons	nous autres, quelquefois	nous estran-
ritimin	nira8int Nanik8t8n8z	ni-
glions	les malades:	voila autrefois
piskit8nebirenanak	eak88itiik	mi ta8ch
comme nous faisons;	voila pourquoy nous som-	
echirini8akifiang	mi ka 8ntchi mir8e-	
mes bien aises	de ce qu'elles font arriuées	icy les
rindamang	ka michaga8atch	8ndoire ka
vestuës de b[1]anc:	depuis qu'elles font arriuées	c'est de-
8abakoretiik	ki ak8 michaga8atch	mi
puis ce temps-là	qu'elles ont compassion de nous.	
ak8	cha8erimiiomint8a	
Nous admirons	de ce qu'elles ont quitté	
nimakaterindamin	ka nagatahunt	
leur pays,	ie suis aagé ie ne puis plus	
88atch endrakia8atch	Nifafikis ka mini-	
travailler;	pleuft à Dieu qu'vn European	m'ay-
nita	arokefi kat peiik 8emichtig8ch	8it-
daft	à defricher la terre.	
chihitch itchi	Kitikeian.	

little, the other who is tall.
 agachinchitch Kotak Ka Kinousitch
 It is good for us that they have arrived, so that they
 Kweratch Ka michagawatch itchi Ki-
 may teach us and so that they may have
 kinohamawiiamintwa gaie itchi chawe-
 pity on us. We are very glad that
 rimiiamintwa. Nimirwerindamin Ka
 they have compassion for the sick, for we oth-
 chawerimawatch eakousirittii Ketna mi-
 [58] ers, we have not that custom,— we
 rawint nitichiriniwakisimin Nipaki-
 forsake one another, we people; sometimes we stran-
 ritimin nirawint Nanikoutounouz ni-
 gle the sick. It was thus formerly
 piskitounebirenanak eakousitiik mi taouch
 we were wont to do: that is why we are
 echiriniwakisiang mi ka ountchi mirwe-
 very glad that they have arrived here who
 rindamang ka michagawatch oundoire ka
 are robed in white. Since they have arrived, it is
 wabakoretiik ki akou michagawatch mi
 since that time that they have compassion on us.
 akou chawerimiiomintwa
 We wonder that they have left
 nimakaterindamin ka nagatahant
 their own country. I am old,— I can no more
 ouwatch endrakiwatch Nisasikis ka mini-
 work; would to God that a European would
 nita arokese kat peiik wemichtigouch wit-
 aid me to cultivate the land.'"
 chihitch itchi Kitikeian.¹

[59] CHAPITRE V.

CONTINUATION DU MESME SUBIECT.

ESTIENNE Pigarouich dont il est parlé aux précédentes Relations nous a donné cette année des tefmoignages de son zele & de sa vertu, aussi remarquables que jamais. Il arriva un iour une querelle dans une famille Chrestienne entre le mary & la femme: ils se frapperent assez rudement: Estienne entre en la cabane & parle au mary en cette sorte: il faut que les hommes ayent plus d'esprit que les femmes & qu'ils döptent mieux leur colere: un bon moyen d'appaiser une femme quand elle crie, c'est de ne luy dire mot, ou bien fortir de la cabane, & la laisser crier toute seule; ie me suis bien trouué de ce remede: quelquefois ie fais encor mieux, au lieu d'en fortir, ie luy fais [60] une leçon fort doucement, est-ce-la, luy dis-je, ce qu'on vous enseigne tous les iours & bien fâche toy: mais sçache que tu prens le chemin d'Enfer, & que tu feras brûlée par ta colere, ie trouue souvent qu'elle s'appaise & se prend à rire.

Cet hōme parmy son zele est ioyeux & agreable: il estoit un iour dans une cabane de Sauvages, où l'on parloit de ce que les Peres auoient enseigné touchant le Sacrement de Confession; il se mit à leur faire une question à tous les uns apres les autres, sçavoir si pour les pechez qu'ils auoient commis, on leur donnoit pour penitence de se ietter du haut du grand faut de Montmorency en bas (c'est un precipice d'eau

[59] CHAPTER V.

CONTINUATION OF THE SAME SUBJECT.

ESTIENNE Pigarouich, of whom there is mention in the preceding Relations, has given us this year manifestations of his zeal and of his virtue, as remarkable as ever. There arose, one day, a quarrel in a Christian family between the husband and the wife: they struck each other quite violently. Estienne enters the cabin and speaks to the husband in this wise: "Men should have more sense than women, and should better control their anger. A good way to appease a woman, when she scolds, is to say not a word to her, or else to go out of the cabin and let her scold all alone; I have had good success with this remedy. Sometimes I do still better; instead of going out, I give her [60] a lesson very quietly. 'Is that,' I say to her, 'what you are taught every day? Very well, be angry: but know that thou art taking the way to Hell, and that thou wilt be burned by thine own anger.' I often find that she becomes quiet and begins to laugh."

This man, with all his zeal, is merry and agreeable. He was one day in a cabin of Savages, where mention was made of what the Fathers had taught concerning the Sacrament of Confession; he proceeded to put a question to them all, one after the other,—to wit: if, for the sins which they had committed, the penance were appointed them to cast themselves from top to bottom of the great fall of

qui tombe d'une montagne près Quebec) le feroient-ils? respondirent tous qu'ouy, pourueu qu'on leur enioignist, & moy aussi, dit-il, qui suis le plus grand pecheur de tous, ie redoute l'Enfer, & crains fort que mes pechez ne m'y attirent, ie me soucie peu que mon corps soit englouti dans [61] l'eau, mais ie souhaite ardemment que mon ame aille au Ciel.

La stabilité du mariage est un des points des plus difficiles dans la conuersion, & arrest des Sauvages, nous auons bien de la peine à l'obtenir & à le maintenir. Une ieune femme voulant abandonner son mary sans iuste subiect, les principaux & plus zelez Sauvages s'assemblerent, & prièrent Monsieur le Gouverneur de leur permettre de faire une petite prison à Sillery, & y enfermer quelque temps cette femme, & la mettre en son deuoir. Estienne Pigarouich en prend la commission & la fait saisir, & comme elle fut à la porte de la prison, il luy tint ce discours: ma niepce, prie bien Dieu toute la nuit, tu auras du loisir, demande luy que tu deuienne sage, & que tu ne sois plus opiniastre, endure cette prison pour tes pechez, prends courage; si tu veux estre obeyssante, tu n'y demeureras pas long-temps, elle entre fort paisiblement, se laissant conduire comme un agneau, & demeura là toute la nuit à plate terre [62] sans feu & sans couuerture, c'estoit le second iour de Ianuier, au plus rude tēps de l'hyuer: le lendemain matin le Pere de Rinen [*sc.* Quen] la fut visiter avec Estienne, & luy fist donner un peu de pain & de la paille pour se reposer, le Pere la voulut faire fortir un peu de temps pour se chauffer en une chambre prochaine, puis la remettre en son cachot, mais le Sauvage luy dist qu'elle deuoit endurer cela pour ses fautes, &

Montmorency (this is a cataract of water which falls from a mountain near Quebec),² would they do it? All answered "Yes, provided we were so enjoined." "And I too," said he, "who am the greatest sinner of all; I dread Hell, and greatly fear that my sins may draw me into it: I care little that my body be swallowed up in [61] the water, but I ardently desire that my soul go to Heaven."

The stability of marriage is one of the most perplexing questions in the conversion and settlement of the Savages; we have much difficulty in obtaining and in maintaining it. A young woman wishing to leave her husband without just cause, the principal and most zealous Savages assembled, and begged Monsieur the Governor to allow them to make a little prison at Sillery, and there to lock up this woman for some time, and bring her to her duty. Estienne Pigarouich undertakes this commission, and has her seized; and as she was at the door of the prison, he addressed her as follows: "My niece, pray earnestly to God all night,—thou wilt have leisure; ask him that thou mayst become sensible, and that thou mayst no longer be self-willed. Endure this prison for thy sins. Take courage; if thou wilt be obedient, thou wilt not stay there long." She entered very peaceably, suffering herself to be led like a lamb, and stayed there all night, flat on the ground, [62] without fire and without covering; it was the second day of January, at the severest season of the winter. The next morning, Father de Quen went with Estienne to visit her, and saw to it that she was given a little bread, and some straw to rest on. The Father wished to have her go forth a little while, to warm herself in a neighboring room, then to put her

luy meſme l'encouragea à porter patiemment cette penitence: fur le ſoir pourtant on lugea à propos de la deliurer, c'eſtoit aſſez pour donner de la terreur à cette pauvre creature, & vn petit commencement de police à ces nouveaux Chreſtiens, ioint que la melancholie ſe mettant dans l'eſprit d'un Sauuage, il en vient à de grandes extremitez, & ſouuent à vne mort violente, le chaſtiment a ſeruy à cette ieune femme, & à pluſieurs autres.

Le meſme Eſtienne Pigarouich ſ'en vint trouuer vn de nos Peres, le lendemain de Noel de grand main, & luy diſt: voila leur feſte, voila le iour de mon patron S. Eſtienne, que pouray-ie [63] faire pour l'honorer, le pere luy donna quelques enſeignemens, & ſur tout luy fiſt voir comme ſainct Eſtienne auoit parlé ſeruemment de Dieu, & donné ſa vie pour la foy; il ſ'en va, & apres auoir entendu la Meſſe, & Communié deuotement, il inuite pluſieurs Sauuages baptifez, & autres auſſi en vn feſtin qu'il leur fiſt en l'honneur de ſainct Eſtienne ſon Patron. Puis il leur parle ainſi, vous ſcauez aſſez mon nom de Bapteſme, & vous auez ouy raconter aujourd'huy à la Meſſe ce qu'a fait ſainct Eſtienne, eſtât en ce monde, pluſt à Dieu que ie l'imitaſſe en ſa vie & en ſa mort, comme ie fais en ſon nom, à tout le moins ie le veux faire en quelque choſe, c'eſt à dire parlant de Dieu, & de la foy: c'eſt donc ce que ie fais maintenant, vous conuiant & coniurant tous, que nous viuions & mourions en la foy, que nous auons profeſſee, & pour vous autres qui n'eſtes pas baptifez, le feſtin eſt pour vous faire cognoiſtre mon nom de Bapteſme, c'eſt Eſtienne, ouy i'ayme le nom d'Eſtiène, auſſi m'eſt il plus honorable, que celui de Pigarouich, on ne

back in her cell; but the Savage told him that she ought to endure that for her faults, and he himself encouraged her to bear this penance patiently. Toward evening, nevertheless, they judged it proper to release her; it was enough for inspiring terror in this poor creature, and was a little beginning of government for these new Christians,—moreover, melancholy fixing itself in the mind of a Savage, he comes to great extremities therein, and often to a violent death. The punishment sufficed for this young woman, and for several others.

The same Estienne Pigarouich came to find one of our Fathers, very early on the morrow after Christmas, and said to him: "That was their feast; here is the day of my patron St. Stephen,—what can I [63] do to honor him? The father gave him some instructions, and especially showed him how saint Stephen had spoken fervently of God, and given his life for the faith. He goes away, and, after having heard Mass, and devoutly received Communion, he invites several baptized Savages, and others also, to a feast which he prepared for them in honor of saint Stephen, his Patron. Then he speaks to them as follows: "You know very well my Baptismal name, and you have heard related to-day at Mass, what saint Stephen did while in this world. Would to God that I might imitate him in his life and in his death, as I do in his name! At the very least, I wish to do so in some respect,—that is, by speaking of God and of the faith. This is, accordingly, what I am now doing, inviting and entreating you all, that we live and die in the faith which we have professed; and, for you others who are not baptized, the feast is to acquaint you with my name of Baptism, which

luy mesme l'encouragea à porter patiemment cette penitence: sur le soir pourtant on lugea à propos de la deliurer, c'estoit assez pour donner de la terreur à cette pauvre creature, & vn petit commencement de police à ces nouveaux Chrestiens, ioint que la melancholie se mettant dans l'esprit d'un Sauvage, il en vient à de grandes extremitez, & fouuent à vne mort violente, le chastiment a feruy à cette ieune femme, & à plusieurs autres.

Le mesme Estienne Pigarouich s'en vint trouuer vn de nos Peres, le lendemain de Noel de grand main, & luy dist: voila leur feste, voila le iour de mon patron S. Estienne, que pouray-ie [63] faire pour l'honorer, le pere luy donna quelques enseignemens, & sur tout luy fist voir comme sainct Estienne auoit parlé feruement de Dieu, & donné sa vie pour la foy; il s'en va, & apres auoir entendu la Messe, & Communié deuotement, il inuite plusieurs Sauvages baptisez, & autres aussi en vn festin qu'il leur fist en l'honneur de sainct Estienne son Patron. Puis il leur parle ainsi, vous scauez assez mon nom de Baptisme, & vous auez ouy raconter aujourd'huy à la Messe ce qu'a fait sainct Estienne, estât en ce monde, plust à Dieu que ie l'imitasse en sa vie & en sa mort, comme ie fais en son nom, à tout le moins ie le veux faire en quelque chose, c'est à dire parlant de Dieu, & de la foy: c'est donc ce que ie fais maintenant, vous conuiant & coniurant tous, que nous viuions & mourions en la foy, que nous auons professe, & pour vous autres qui n'estes pas baptisez, le festin est pour vous faire cognoistre mon nom de Baptisme, c'est Estienne, ouy i'ayme le nom d'Estiène, aussi m'est il plus honorable, que celui de Pigarouich, on ne

back in her cell; but the Savage told him that she ought to endure that for her faults, and he himself encouraged her to bear this penance patiently. Toward evening, nevertheless, they Judged it proper to release her; it was enough for inspiring terror in this poor creature, and was a little beginning of government for these new Christians,—moreover, melancholy fixing itself in the mind of a Savage, he comes to great extremities therein, and often to a violent death. The punishment sufficed for this young woman, and for several others.

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d'affection pour la foy, ils virent la piste de deux originaux qui alloient l'un à gauche, l'autre à droit, vn des Atticameges dist à nos Chrestiens, qui sera-ce de vous autres Chrestiens, qui nous baillera à manger? lequel tu[e]rez-vous des deux Originaux? Estienne entendit bien que cét homme vouloit taxer la priere, & mettoit son esperance en ses superstitions, avec lesquelles il pretendoit inuoker le demon, & faire bonne chaffe: il prist donc la parole, & dist. Ce n'est pas nous [66] qui donnerons à manger, c'est celuy qui gouuerne tout, nous esperons en luy, & non pas en nos iambes ny en nos tambours, s'il veut que nous prenions les premiers des originaux, cela arriuera, nonobstant vos longleries, s'il veut que ce soit vous qui en preniez, il fera ainsi. Nous allons le prier qu'il nous assiste, & puis qu'il en dispose, comme il voudra, alors il fit mettre tous ses compatriotes à genoux, & les fit prier Dieu: les Atticamegues partirēt les premiers pour suiure les pistes d'un de ces deux originaux: mais en vain, ils furent obligez de retourner sans auoir rien rencontré, apres vn extreme l'assitude. Les Algonquins partirent seulement sur le haut du iour, & sur le midy ils attraperent la beste qu'ils suiuiōt, & la tuerent, puis retournāts sur les pistes des Atticamegues, trouuerent encor l'autre, & la mirent à mort, & retournerent fort ioyeux vers les Atticamegues, leur laissant à tous vne tres-bonne odeur de nostre sainte foy, & vn desir du Baptesme.

Vn des premiers Sauuages de Tadouffac nommé Achille, en son Baptesme [67] par Monsieur le Cheualier de L'isle, s'arresta à Sillery, & y faisoit vne

faith. They saw the trail of two moose, going one to the left, the other to the right. One of the Atticameges said to our Christians, "Which of you Christians shall it be, who will give us to eat? which of the two Moose will you kill?" Estienne plainly understood that this man wished to accuse prayer, and that he was putting his own hope in his superstitions, with which he pretended to invoke the evil spirit, and secure success in hunting. Accordingly, he made a speech, saying: "It is not we [66] who will give to eat,—it is he who governs all; we hope in him, and not in our legs or in our drums. If he will that we take the first of the moose, that will happen, notwithstanding your Juggleries; if he will that you be the ones to take them, it will be so. We are going to pray him to assist us; and let him then dispose the matter as he will." Then he caused all his fellow countrymen to kneel and pray to God; the Atticamegues were the first to follow the trail of one of those two moose: but in vain; they were obliged to return without having found anything, after extreme fatigue. The Algonquins set out only toward the middle of the day, and about noon they caught the beast which they were following, and killed it; then, returning upon the trail of the Atticamegues, they found also the other, and put it to death, and returned very gayly to the Atticamegues,—leaving all of them an excellent opinion of our holy faith, and a desire for Baptism.

One of the foremost Savages of Tadoussac—named Achille, at his Baptism, [67] by Monsieur the Chevalier de L'isle⁸—settled at Sillery, and there maintained one of the best families. Some time after his baptism, he was attacked by a languishing sickness,

des meilleures familles, quelque-temps apres auoir esté baptisé, il fut attaqué d'une maladie languissante, qui luy dura plus de deux ans & demy, pendant lesquels il tesmoigna tousiours vne grande constance en la foy, & vne grande resignation à la volonté de Dieu: le mal redoublant, on le porte à l'Hospital, là, où il exerce des actions de vertu signalee, il est meur pour le Ciel, Dieu l'appelle à foy, les Sauvages en demeurèrent extr[em]émēt affligez: car il estoit remarquable parmy eux, & l'aymoient fort. Estienne Pigarouich les voyant tous assis autour du deffunct defolez au possible, & les testes baïssees, en signe de tristesse, leur dist, mes freres, prenez courage, ne vous attristez pas trop, nous n'auons pas embrassé la foy, afin de viure long-temps çà-bas dans la terre: mais afin de bien viure, & d'aller au Ciel, l'excez de la tristesse ne vaut rien, & desplaist à Dieu, & vous apportera du mal, que vostre tristesse soit courte & moderee, ne croyez vous pas que l'ame de cét homme qui [68] vient de mourir, & a creu fortement en Dieu, est au Ciel, ou y fera bien-toft, pourquoy doncque pleurez vous? ne faut-il pas que nous mourrions tous? cette vie n'est pas plus longue que le bout du doigt: mais celle que nous attendons n'a point de fin: c'est ce que nous enseigne la priere, faites en estat, & la gardez constamment parmy toutes les fascheuses rencontres. Ce discours partant d'un cœur feruent, & prononcé d'un ton ferme, effuya les larmes de ces pauvres gens, & leur fist leuer les testes qui tenoient basses entre leurs mains.

Charles Meiafkat nous fournit encore cette annee dequoy consoler ceux qui ayment nos Sauvages. Il

which lasted more than two years and a half, during which he continually manifested a great constancy in the faith, and a great resignation to the will of God. The malady increasing, they carry him to the Hospital; there, where he exercises acts of notable virtue, he is ripe for Heaven, and God calls him to himself. The Savages were extremely afflicted at this, for he was remarkable among them, and they loved him much. Estienne Pigarouich, seeing them all seated about the dead man, utterly desolate, with their heads bowed in token of sorrow, said to them: "My brothers, take courage; do not grieve too much. We have not embraced the faith in order to live long here below, on the earth: but in order to live well, and go to Heaven. The excess of sorrow is of no avail; it displeases God, and will bring you harm; let your sorrow be brief and moderate. Do you not believe that the soul of this man who [68] has just died, and who has stoutly believed in God, is in Heaven, or will be there soon? why then do you weep? Must we not all die? This life is not longer than the tip of the finger; but the one which we expect has no end. That is what prayer teaches us; make account of it, and observe it constantly amid all grievous occurrences." This speech, proceeding from a fervent heart, and pronounced in a firm tone, dried the tears of those poor people, and made them lift their heads, which they were holding bowed between their hands.

Charles Meiaskwat this year again gives us occasion to comfort those who love our Savages. He is from Tadoussac, and lives at Sillery, in one of the houses built on the French plan. He landed from a journey to the three Rivers, a few days after the

est de Tadouffac, & reside à Sillery en vne des maisons basties à la Françoisse, il arriua d'un voyage des trois Riuieres, peu de iours apres la mort de Monsieur Nicolle, la premiere nouuelle qu'il entendit, fut celle-là, il leue incontinent les yeux au Ciel, prie Dieu pour son ame, va droit à nostre Eglise dire son Chap[e]let pour le deffunct, & delà à la Chappelle [69] de l'Hospital, où il en fist autant, puis il vient nous voir chez nous, & trouuant le Pere de Quen en meilleure fanté qu'il ne l'auoit laiffé en partant, il luy dist ces mots, Mon Pere i'ay prié Dieu pour vous tous les iours, ie luy ay dit, mon Dieu guarissez le Pere qui nous enseigne, si vous voyez que cela foit bien, que si vous voulez qu'il meure, faite qu'il aille droit au Ciel: après celà il demanda au Pere, ce qu'il falloit faire pour expier entierement vne faute dont il s'estoit desia confessé, le Pere luy expliqua les trois fortes de satisfactions, l'aumosne, l'oraïson, & le ieufne, le lendemain il s'en va à l'Hospital voir les malades: l'un desquels luy demanda vn drap, il fort sans delay, s'en va à Kebec, achete vn drap au magazin, & l'apporte à ce malade, il a depuis tousiours continué cette charité enuers les pauvres, & les infirmes, & prend vn singulier plaisir à les consoler & leur parler de Dieu.

L'an passé estant en Carefme dans les bois pour y faire sa chasse & sa prouision [70] de viande boucanee, il faisoit sa cuisine à part, afin de ne point manger de viande en Carefme, vn iour comme il faisoit cuire vn peu de poisson dans vne petite chaudiere, sa femme qui n'est pas Chrestienne, & qui est d'un humeur hautaine, ietta de dépit vne poignée de cendre dans la

death of Monsieur Nicollet; the first news that he heard was that. He straightway lifts his eyes to Heaven, prays to God for his soul, goes straight to our Church to recite his Rosary for the deceased, and thence to the Chapel [69] of the Hospital, where he does the same. Then he comes to see us at our abode, and finding Father de Quen in better health than he had left him on going away, he said to him these words: "My Father, I have prayed to God for you every day, I have said to him, 'My God, heal the Father who teaches us, if you see that that be well; but if you will that he die, make him go straight to Heaven.' " After that, he asked the Father what he must do in order thoroughly to expiate a fault of which he had already made confession. The Father explained to him the three kinds of atonement—alms, prayer, and fasting. The next day he goes away to the Hospital to see the sick, one of whom asked him for a sheet; he goes out without delay, proceeds to Kebec, buys a sheet at the store, and brings it to the sick man. Since then, he has always continued this charity toward the poor and the infirm, and takes a singular pleasure in comforting them, and in speaking to them of God.

Last year, being in the woods during Lent, to hunt and make his provision [70] of smoked meat, he did his own cooking apart, so as not to eat meat in Lent. One day, when he was cooking a bit of fish in a small kettle, his wife, who is not Christian, and who is of a haughty temper, spitefully threw a handful of ashes into the kettle, mocking him and prayers: our good Charles, without growing angry or saying a single word, empties the kettle, goes after some water, and puts it back on the fire; throwing, by that

chaudiere, se mocquant de luy & des prieres: nostre bon Charles sans se fascher ny dire vn seul mot, vuide la chaudiere, va querir de l'eau, & la remet sur le feu, iettant par cét acte de patience vn bon verre d'eau sur la cholere, & l'orgueil de sa femme, qui n'osa depuis rien faire.

Voyant son frere qui s'en alloit à la chasse, & quelques autres Algonquins Chrestiens qui alloient au fort de Richelieu, il leur donna à tous chacun vne brassée de porcelaine, large de trois doigts: c'est vn present de valeur parmy eux, afin qu'ils fissent tousiours estat de la priere, & prissent garde de ne se point perdre parmy les Algonquins de là haut, puis tirant [71] son frere à part (il s'appelle Eustache, & est fort bon Chrestien) il luy bailla son Crucifix, & luy dist, mon frere, priez tousiours deuant le Crucifix, & puis quand vous aurez prié baïsez-le avec amour & respect, souuenez vous de moy en vos prieres, & prenez courage: reuenez le plustost que vous pourrez, afin d'estre enseigner, souuenez-vous que Dieu est par tout, & qu'il vous void tousiours, ne faites rien de mal, gardez les Dimanches, & les Festes, ayez à cét effect vn papier qui les marque, pour moy ie ne sçay encor où i'iray, ie feray ce que me dira celui qui commande icy, ie ne dispose pas de ma personne, & ie ne le veux pas faire: Car ie sçay que Dieu veut que nous despendions de ceux qu'il a mis c'à-bas en sa place. I'iray à la chasse du costé qu'il me dira, puis ie remmeneray le prisonnier en son pays, si on m'en donne la commission, au cas que ie ne vous voye plus, ie vous fais heritier de tout mon petit meuble, de mon liçt, de mes rets, de [72]

act of patience, a full glass of water over the anger and the pride of his wife, who after that dared to do nothing.

Seeing his brother going away to the hunt, and some other Christian Algonquins, who were going to the fort of Richelieu, he gave to each one of them an arm's length of porcelain, three fingers wide, which is a present of value among them,—so that they should always have regard for prayer, and take care not to go astray among the Algonquins up there. Then, taking [71] his brother aside (whose name is Eustache, and who is a very good Christian), he gave him his Crucifix, and said to him: “ My brother, pray constantly before the Crucifix, and then, when you shall have prayed, kiss it with love and respect. Remember me in your prayers, and take courage; return as soon as you can, so as to be taught. Remember that God is everywhere, and that he sees you always; do nothing wrong; keep Sundays and Feast days: have for this purpose a paper which marks them. As for me, I know not yet where I shall go; I will do what he who commands here shall tell me. I do not dispose of my own person, and I do not wish to; for I know that God wishes that we depend on those whom he has put here below in his place. I will go to the hunt in the direction that he shall tell me; then I will guide the prisoner back to his own country, if they give me that commission. In case I do not see you again, I make you heir to all my little furniture, to my bed, to my nets, to [72] my French dishes; you are already with me in possession of the little French house which the Fathers have given us. If I go as far as the country of the Albenaquois, with the prisoner whom I am to leave

mes plats François, vous estes defia avec moy en poffeffion de la petite maifon Françoisfe, que les Peres nous ont donnée, fi ie vay iufque au pays des Abenauquois avec le prifonnier que ie dois quitter là, ie voudrois bien auoir vn interprete, pour leur parler de Dieu & de la foy, ie le ferois bien volontiers.

Cét homme femble plein de l'efprit de Dieu en fes paroles, & en fes actions, Dieu luy accorda fon defir: car il eult pour compagnon de fon voyage vn ieune homme natif du pays des Abenauquois mefme, & qui parle fort bien leur langue, & eft bon Chrestien, il ont tous deux remené le prifonnier, & ont hyuerné aux Abenauquois, où Charles a efficacement prefché la loy de Dieu: mais comme ces gens n'ont cognoiffance ny commerce avec autre perfonne qu'avec quelques Anglois habituëz là, & font forts fubiets à l'yrongnerie, par le moyen de la boiffon qu'ils traitêt avec les heretiques, & avec les nauires de la cofte, les difcours de noftre bõ Chrestien n'eurêt pas tant d'effet, vn des [73] Capitaines Abenauquois pourtant la fuiuy & a protesté qu'il abandonnoit fon pays pour refider icy, & fe faire inftruire, afin d'eftre Baptifé, il y trauaille maintenant & femble d'vne humeur docile, & defirer fortement le Baptefme: l'iffuë le fera voir: il le faut efprouuer à loifir, l'experience nous apprend icy & aux Hurons que la multitude de Sauuages baptifez, & peu efprouuez ne fert pas beaucoup à l'auancement du Chriftianifme, nous voyons à l'œil qu'un Sauuage bien efprouué, bien conuerty & constant en fa refolution, fait beaucoup plus pour eftendre la foy & attirer toute vne nation, qu'une multitude lafche & inconstante.

there, I would like to have an interpreter, in order to speak to them of God and of the faith; I would do so very gladly."

This man seems full of the spirit of God in his words and in his deeds. God granted him his desire: for he had as companion on his journey a young man who is a native of that very country of the Abenauquois, who speaks their language very well, and is a good Christian. These two led back the prisoner, and wintered with the Abenauquois, where Charles efficaciously preached the law of God; but—as those people have no acquaintance or commerce with any one else, except with some English who are wont to go there; and are much given to drunkenness by means of the liquor that they get in trade with the heretics, and with the vessels of the coast—the discourses of our good Christian had not so much effect. One of the [73] Abenauquois Captains, however, followed him and protested that he was forsaking his own country in order to dwell here and obtain instruction, so as to be Baptized. He is working to that end now, and seems of a docile temper, and very desirous of Baptism; the result will appear,—we must prove him at leisure. Experience teaches us here and among the Hurons, that the multitude of Savages baptized and little tried, serves not much for the advancement of Christianity; we see clearly that one Savage well tried, well converted, and constant in his resolution, does much more to extend the faith and attract a whole nation, than a weak and inconstant multitude.

Our good Charles, while with the Abenauquois, went with them to visit the English in their settlement.⁴ He took them for Frenchmen,—the Savages

Nostre bon Charles estant aux Abenaquiois, fut avec eux visiter les Anglois en leur habitation, il les prenoit pour des François, ils ne fçaient pas encor distinguer les Europeans, ny de nation, ny de religion : Charles donc croit aller voir des François : estant entré il tire son Chapelet, & en fait monstre : vn Anglois prend la parole, & luy dit, c'est le Diable qui a trouué ce que tu [74] tiens, c'est vne inuention du demon : Charles sans se troubler le regarde, & luy dit : mais c'est le diable qui le fait parler & luy met ses paroles en la bouche, tu mesprifes le fils de Dieu & sa Mere. L'Anglois ne sceut que dire voyant vn homme si resolu, & qui n'entendi autre raison que sa foy. Charles tire de rechef vne belle image : car il estourny de toutes les instructiōs de deuotion : l'heretique le voyant luy monstra vn vieil linge à terre, & luy dist, ce que tu tiens ne vaut pas mieux que cela. Charles le regarde de rechef, & luy dist. Crois-tu que Dieu te voye & t'entends. Sçais-tu bien que tu bruleras dans l'enfer, puisque tu mesprifes ce que Dieu a fait & ordonné, depuis ce temps-là les heretiques le laisserent en paix.

Ce bon homme a eu la consolation de voir baptiser le Capitaine Abnaquiois qui le fuiuit. Ce chapitre estoit desia escrit quand ce Profelyte pressant son baptême se vit enrichy d'un sucroy de faueur qu'il n'attendoit pas : car Monsieur le Cheualier de Montmagny voulut estre son Parain, au nom du Grand [75] Maistre de Malte : Ce Prince vrayment zelé pour Iesus-Christ, luy rescriuant, l'exhorte de continuer son zele, & de redoubler sa ferueur, pour la gloire du Roy du Ciel, & pour le seruice de sa Maiesté tres-

do not yet know how to distinguish the Europeans, either by nation or by religion; Charles therefore believes that he is going to see some Frenchmen. Having entered, he takes his Beads, and shows them; an Englishman addresses him, saying: "It is the Devil who invented that which thou [74] holdest; it is an invention of the evil spirit." Charles, without being disturbed, looks at him, and says to him: "But it is the devil who makes him speak, and puts his own words into his mouth. Thou despisest the son of God and his Mother." The Englishman knew not what to say, seeing a man so resolute, who understood no other argument than his own faith. Charles again draws forth a beautiful image; for he is furnished with all the instructions for devotion. The heretic, seeing him, showed him an old rag on the ground, and said to him, "What thou holdest is worth no more than that." Charles looks at him again, and says to him: "Believe this, that God sees and hears thee. Know certainly that thou wilt burn in hell, since thou despisest what God has made and ordered." After that time, the heretics left him in peace.

This good man has had the comfort of seeing the Abnaquiois Captain who followed him, baptized. This chapter was already written when that Proselyte, urging his baptism, saw himself enriched with an increase of favor, which he was not expecting,—for Monsieur the Chevalier de Montmagny wished to be his Godfather, in the name of the Grand [75] Master of Malta. This Prince, truly zealous for Jesus Christ, writing back to him, exhorts him to continue his zeal, and to increase his fervor, for the glory of the King of Heaven, and for the service of his most

Chrestienne, qui l'honorant comme il dit, d'un Gou-
uernement temporel, le fauorise bien dauantage, luy
donnant vn employ où il y a tant de Couronnes à
amaffer pour l'Eternité: auffi est-il vray que ce braue
Cheualier ne laiffe perdre aucune fleur ny aucune
perle qui puisse seruir pour les estoffer.

Christian Majesty,— who, honoring him, as he says, with a temporal Government, favors him much more by giving him an office in which there are so many Crowns to gather for Eternity. It is certain, moreover, that this worthy Chevalier allows no flower or pearl to be lost, which can serve as material for these.

[76] CHAPITRE VI.

DE LA VENUË DES ATTICAMEGES & DE LEUR BAPTISME.

LES Atticameges font vne des Nations que nous auons au Nort, ils demeurent à trois ou quatre iournées du grand fleuve dans les terres. L'automne passé 1642. treize canots faisant environ soixante personnes, descendirent en traite aux trois riuieres, c'estoient mefnages entiers contre l'ordinaire de ces peuples qui n'enuoyent que les plus robustes en ces voyages, à raison de l'extreme difficulté des chemins. Mais comme ils auoient vn deffein plus releué que celui de la traite, & qui leur estoit inspiré de Dieu, les familles entieres en voulurent iouyr. En voicy l'occasion, Iean Baptiste Capitaine des Montagnets, & residens à Sillery, & qui tire luy mesme son origine du pays des Atticameges, [77] fut touché d'un zeile & desir de leur Salut. Il inuita donc leur Capitaine avec presens selon sa coustume, pour venir voir l'habitation de Sillery, & les desers qu'on leur a fait, & ensemble entendre parler de la Loy de Dieu: ils accepterent les presens & se resolurent d'obeyr. Le Pere Buteux qui estoit aux trois riuieres, quand ils y arriuerent, les confirma dans leur resolution, ils descendent donc à Sillery sur le commencement de Nouembre 1642. & se cabanent près de Iean Baptiste. Tous nos Chrestiens les receurēt avec beaucoup de

[76] CHAPTER VI.

OF THE COMING OF SOME ATTICAMEGES, AND OF THEIR
BAPTISM.

THE Atticameges are one of the Nations whom we have in the North; they live three or four days' journey from the great river, inland. Last autumn, 1642, thirteen canoes, containing about sixty persons, came down to the trade at the three rivers; they were entire households, contrary to the usual practice of those peoples, who send only the most robust on such journeys, on account of the extreme difficulty of the roads. But as they had a nobler object than that of trade, and one which was inspired in them of God, these families wished to attain it all together. This was the occasion of their coming: Jean Baptiste, Captain of the Montagnais, a resident at Sillery, and himself deriving his origin from the country of the Atticameges, [77] was moved with a zeal and desire for their Salvation. Accordingly, he invited their Captain, with gifts according to his custom, to come and see the habitation of Sillery, and the clearings that have been made for them, and together hear mention of the Law of God; they accepted the gifts, and resolved to obey. Father Buteux, who was at the three rivers when they arrived there, confirmed them in their resolution; they then come down to Sillery toward the beginning of November, 1642, and encamp near Jean Baptiste. All our Christians received them with much charity;

charité, chacun se cotise pour leur fournir leur petite prouisiõ d'anguilles, & de bled d'inde. Voicy la façon, vn des principaux Neophytes fort de sa cabane fait vne crieë publique de la part du Capitaine, remonstrant la venuë de ces bonnes gens & leur dessein: cela suffit, chacun court à son petit magasin, prëd vn bõ paquet & leur porte sans delay & gayemët. Le Capitaine Atticamege avec cinq ou six des plus remarquables, s'en vient à Quebec pour saluer Monseigneur le Gouverneur, & luy rendre raison de leur arriuée [78] Iean Baptiste & Noel Tekserimatch avec deux de nos Peres les accompagnerent, ils remonstrent donc comme Iean Baptiste leur a parlé de nostre faincte foy, & du secours que les François leur donnoient du grand soing que Mõsieur le Gouverneur prend de ceux qui veulent croire en Dieu, que c'est ce qui les a amenez: qu'apres auoir esté instruits & baptifez, ils retourneroient en leur pays porter les nouuelles à leurs Compatriotes, Monsieur le Gouverneur les receut avec beaucoup d'affection, les encouragea d'escouter les Peres, & bien apprendre ce qui estoit de leur Salut, puis ioignant les effects aux paroles, leur fait donner vne bonne prouision de bois & de gallette: ils s'en retournent à Sillery tous ravis de ioye & se mettent à estudier avec ardeur, le Cathechisme & les prieres, le Pere Buteux fut leur maistre. La moitié ont esté baptifez, tous les autres font Catecumenes & dans vn fort desir du mesme bon-heur. Mais on les differe pour de iustes raisons, il est bõ d'esprouer long-temps les Sauvages sur tout quand on se doute que l'interest tēporel [79] les porte, ou qu'ils sont plus attachez à leurs erreurs; il n'y a

each one taxes himself in order to furnish them their little store of eels and of indian corn. It is done in this fashion: one of the principal Neophytes goes forth from his cabin, and makes a public proclamation on the part of the Captain, representing the coming of these good people, and their design. That is enough; each one runs to his little storehouse, takes a goodly bundle, and carries it to them without delay, and cheerfully. The Atticamege Captain, with five or six of the most notable persons, proceeds to Quebec, to greet Monseigneur the Governor, and render him account of their arrival. [78] Jean Baptiste and Noel Tekwerimatch, with two of our Fathers, accompanied them. They then relate how Jean Baptiste has told them of our holy faith, and of the help which the French were giving them; of the great care which Monsieur the Governor takes of those who are willing to believe in God,—that this is what has brought them; that, after having been instructed and baptized, they would return to their own country to carry the news to their fellow Countrymen. Monsieur the Governor received them with much affection, encouraged them to listen to the Fathers, and to learn thoroughly that which concerned their Salvation; then, adding deeds to words, he sees to it that they are given a good supply of wood and of biscuit. They return to Sillery, quite carried away with joy, and proceed to study with ardor the Catechism and the prayers; Father Buteux was their teacher. The half have been baptized; all the others are Catechumens, and exceedingly desirous of the same blessing. But they are put off for good reasons; it is well to try the Savages a long time,—especially when one suspects that temporal

nation pour barbare qu'elle soit qui n'ayt ces superstitions. Ceux-cy dont il est question, mettent toute leur confiance en leurs tambours, leurs festins & leurs fu[e]ries qu'ils font pour inuoquer le manitou & pour chasser la maladie & la faim, ces erreurs qui ne semblent que les niaiseries, les possedoiēt puiffammēt, ils ne croyoiēt pas eux-mesmes s'ē pouuoir iamais defaire, ils approuuoient pour la plus part la priere, comme chose bonne & neceffaire: mais au reste ne vouloiēt pas quitter leurs superstitions, croyans que c'estoit s'exposer aux miseres qu'ils redoutoient le plus, l'exemple des Chrestiens de Sillery, & l'instruction continuelle les a defabusez & leur a peu à peu arrache cette sottise de l'esprit avec les instrumens dont ils se seruoient pour les pratiquer: la marque la plus certaine que quelqu'un vouloit dōner de sa bōne volōté, estoit d'apporter son tāmour aux peres qui les enseignoiēt, plusieurs le firent dès le cōmencement de l'hyuer & se rēdirent capables d'estre enrolés au nombre [80] des enfans de Dieu, ie toucheray icy ce qui s'est passē de plus remarquable au Baptesme de quelques-vns.

Le premier qui y fut receu, fut vn appellē Anikoutchi nommē Michel en son Baptesme, c'est vn ieune homme aagé d'enuiron 25. ans qui a apportē vn soın incroyable à se faire instruire, & à recevoir ce qu'on luy disoit: toutes ses pensēes n'estoient que de la priere, voire ses songes; si bien qu'en dormant, il luy sembloit escouter quelque instruction, ou repeter ce qu'il auoit appris. Vn iour le Pere le voulant moderer, luy dist qu'il ne vint pas si souuent, & qu'il se degouteroit de la priere, si on l'instruioit si long-

interest [79] moves them, or that they are more attached to their errors; there is no nation, however barbarous, which has not its superstitions. The latter class in question put their whole confidence in their drums, their feasts, and their sweats, which they make in order to invoke the manitou, and to drive away sickness and hunger. These errors, which seem nothing but silly nonsense, possessed them thoroughly,—they themselves did not believe they could ever get rid of them. Most of them approved prayer as something good and necessary: but, for the rest, they were not willing to quit their superstitions, believing that this was to expose themselves to the miseries which they dreaded most. The example of the Christians of Sillery, and continual instruction, have undeceived them and have, little by little, plucked away this folly of the understanding, and with it the instruments which they used for practicing their superstitions. The most certain mark of his good will that any one wished to give, was to bring his drum to the fathers who were teaching them; several did so at the beginning of the winter, and rendered themselves capable of being enrolled in the number [80] of the children of God. I will here allude to the more notable incidents which occurred at the Baptism of certain persons.

The first who was thus received, was one called Anikoutchi, named Michel at his Baptism; he is a young man about 25 years old, who has displayed incredible care to be instructed, and to receive what was said to him. All his thoughts were wholly of prayer, and even his dreams; insomuch that while sleeping it seemed to him that he was listening to some instruction, or repeating what he had learned.

temps, ne crains pas cela, dit-il, tu ne m'en fçaurois tant dire comme i'en desire, ie me puis bien fouler de viande ou d'autre chose, mais non pas de ce qui touche la foy: c'est ce qui me plaist, c'est ce que ie cheris par dessus toutes les choses du monde, tout ce que ie vois de beau parmy vous autres François, ne me touche point: il n'y a que vostre foy & vostre façon de prier Dieu, qui me raut le cœur: ie ne fouhaitte que cela de [81] vous, comme il eust appris qu'un certain, dont ie parleray cy-apres, auoit apporté son tambour au Pere, il s'y en vint aussi, & luy dist: comment tu ne m'as pas demandé le mien? le voilà, ie l'auois desia ietté, ie ne sçais où: dis moy, s'il y a quelque autre chose à quitter, afin d'estre mieux disposé à mon baptême, dis le moy au plutôt: car ie suis près de l'exécuter. Je ne me foucie plus de ce que pourroient dire de moy ceux de ma nation: ie ne voudrois pas en tout autre chose leur déplaire; mais en ce qui est de la foy & du seruice de Dieu, il m'importe peu de leur plaire ou déplaire. Ils se moquēt de moi, de ce que ie vay quelquefois coucher chez vous, ie ne m'en mets guere en peine, ie le fais pour gagner le temps, & l'occasion: tu n'as pas de loisir le long du iour, que tu visites les Cabanes; la nuit tu as le temps de m'enseigner. Un soir tout tard, le Pere retournant des Cabanes où il auoit fait l'instruction, tomba du haut en bas d'une montagne fort glissante, & enfonça dans les neiges, la cheute fut assez rude & dangereuse. Ce bon ieune homme qui l'accompagnoit [82] afin d'apprendre toujours quelque bon mot, le voyant en cét estat, & une petite lanterne à sa main, pour se fauuer des preci-

One day, the Father, wishing to moderate him, told him that he should not come so often, and that he would lose his taste for prayer, if he were taught so long. "Fear not that," he said; "thou couldst not tell me so much of it as I desire. I can indeed surfeit myself with meat or other things, but not with that which concerns the faith; that is what I like, that is what I cherish above all things in the world. Whatever beautiful thing I see among you French, touches me not: it is only your faith and your manner of praying to God, which ravishes my heart; I desire only that from [81] you." When he had learned that a certain man, of whom I shall speak hereinafter, had brought his drum to the Father, he came on the same errand, and said to him: "Why hast thou not asked for mine? here it is; I had already thrown it away, I know not where; tell me if there is anything else to be given up, so as to be better prepared for my baptism; tell me at once, for I am ready to carry it out. I care no more for what those of my nation might say of me; I would not in anything else displease them, but in that which is of the faith and of the service of God, it matters little to me to please or displease them. They mock at me because I sometimes go to spend the night with you, but I scarcely vex myself for that. I do so in order to gain time and opportunity; thou hast no leisure during the day, when thou art visiting the Cabins; at night thou hast the time to teach me." One evening, quite late, the Father, returning from the Cabins where he had given instruction, fell from top to bottom of a very slippery hill, and sank in the snows; the fall was quite severe and dangerous. This good young man—who was accompany-

pices de glaces & de neiges; s'escria, ô que les Sauvages qui ne veulent pas croire, ne voyent ils la peine que vous prenez pour eux, ils iugeroient par là que la priere est vne chose de consequence; & en effect plusieurs de ses compatriotes estoient touchez, voyãs qu'on ne s'epargnoit ny foir ny matin parmy des chemins & des tēps si rudes, pour les enseigner. Ce ieune hōme donc fut choisi avec vne ieune fille sa parente, aagée d'environ quinze ans, fort modeste, d'un bon esprit, & bien instruite, afin d'estre, comme les premices de la foy entre les autres de cette nation du Nort. Nous priaſmes Mōſieur le Gouverneur d'honorer leur baptême, & de servir de Parain, il le fit fort volontiers, & choisit pour cēt effet l'Hospital consacré au precieux sang de Iesus-Christ. Les principaux Sauvages s'y trouuerent tous. Ce ieune homme & cette ieune fille estoient ravis d'aide de leur bonheur, ils respondirent à toutes les questions & [83] interrogations avec vne hardiesse & modestie qui ne ressenoit rien du Sauvage. Monsieur le Gouverneur donna le nom de Michel au ieune homme, nous esperons que le glorieux Archange protecteur de toute l'Eglise, estend[r]a son bras & sa force pour la defence de ces nouveaux Chrestiens du Nord, & de ces peuples les plus delaissez du monde. La fille fut nommee Marie. Apres le baptême Monsieur le Gouverneur fit un festin remarquable pour le pays, à quarante des premiers Sauvages. Les Atticamegues le remercierent, & luy tesmoignerent un grand contentement de voir cēt heureux commencement parmi leur nation. En voicy un autre qui n'a pas tesmoigné moins d'ardeur & de courage en son baptême: c'est

ing him, [82] so as to be always learning some good word—seeing him in this plight, with a small lantern in his hand in order to save himself from the precipices of ice and snow, exclaimed: “Oh, that the Savages who will not believe might see the pains that you take for them; they would judge by that, that prayer is a thing of consequence.” And, in fact, several of his fellow countrymen were touched, seeing that no pains were spared either morning or evening, amid roads and weather so rough, in order to teach them. This young man was then chosen, together with a young girl his kinsmaid, about fifteen years old, very modest, of a good mind, and well instructed,—that they might be, as it were, the first fruits of the faith among the others of that nation of the North. We begged Monsieur the Governor to honor their baptism, and to serve as Godfather; he did so very willingly, and chose for this purpose the Hospital consecrated to the precious blood of Jesus Christ. The principal Savages were all there. This young man and this young girl were delighted with their good fortune; they answered all the questions and [83] interrogations with a confidence and modesty that indicated nothing of the Savage. Monsieur the Governor gave the name of Michel to the young man; we hope that the glorious Archangel, protector of the whole Church, will stretch forth his arm and his might, for the defense of these new Christians of the North, and of these peoples, the most forsaken in the world. The girl was named Marie. After the baptism, Monsieur the Governor made a feast, remarkable for the country, for forty of the leading Savages. The Atticamegues thanked him, and showed him their great satisfaction at

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Here is a third, called Oueratchenon, who deserves place here: he is the cousin of Michel, of whom I have spoken previously. He is of a bold and forward nature, which has caused his Baptism to be deferred a considerable time; but the great [86] entreaties that he made for it, have opened the door to him,—indeed, one would find it hard to believe all that he has done in order to attain his object. As soon as he had resolved to seek baptism, he went in quest of his drum, buried somewhere in the snows, and came to find the Father. "See," he said to him, "that is what was formerly my greatest attachment; since I give it up, I forsake all my superstitions. Fear not to baptize me; I am married,—my wife wishes to be baptized, my son is so already, and my mother also; what then hinders you from doing the same to me? Be assured of me, I shall never be ashamed to profess the faith. Since I have known the prayers, I have had them said openly at my

nation pour barbare qu'elle soit qui n'ayt ces superstitions. Ceux-cy dont il est question, mettent toute leur confiance en leurs tambours, leurs festins & leurs su[e]ries qu'ils font pour inuoquer le manitou & pour chasser la maladie & la faim, ces erreurs qui ne semblent que les niaiseries, les possedoiēt puissammēt, ils ne croyoiēt pas eux-mesmes s'ē pouuoir iamais defaire, ils approuuoient pour la plus part la priere, comme chose bonne & neceffaire: mais au reste ne vouloiēt pas quitter leurs superstitions, croyans que c'estoit s'exposer aux miseres qu'ils redoutoient le plus, l'exemple des Chrestiens de Sillery, & l'instruction continuelle les a defabusez & leur a peu à peu arrache cette sottise de l'esprit avec les instrumens dont ils se seruoient pour les pratiquer: la marque la plus certaine que quelqu'un vouloit dōner de sa bōne volōté, estoit d'apporter son tābour aux peres qui les enseignoiēt, plusieurs le firent dès le cōmencement de l'hyuer & se rēdirent capables d'estre enrolés au nombre [80] des enfans de Dieu, ie toucheray icy ce qui s'est passé de plus remarquable au Baptisme de quelques-vns.

Le premier qui y fut receu, fut vn appelé Anikoutchi nommé Michel en son Baptisme, c'est vn ieune homme aagé d'environ 25. ans qui a apporté vn soin incroyable à se faire instruire, & à recevoir ce qu'on luy disoit: toutes ses pensées n'estoient que de la priere, voire ses songes; si bien qu'en dormant, il luy sembloit escouter quelque instruction, ou repeter ce qu'il auoit appris. Vn iour le Pere le voulant moderer, luy dist qu'il ne vint pas si souuent, & qu'il se degouteroit de la priere, si on l'instruisoit si long-

interest [79] moves them, or that they are more attached to their errors; there is no nation, however barbarous, which has not its superstitions. The latter class in question put their whole confidence in their drums, their feasts, and their sweats, which they make in order to invoke the manitou, and to drive away sickness and hunger. These errors, which seem nothing but silly nonsense, possessed them thoroughly,—they themselves did not believe they could ever get rid of them. Most of them approved prayer as something good and necessary: but, for the rest, they were not willing to quit their superstitions, believing that this was to expose themselves to the miseries which they dreaded most. The example of the Christians of Sillery, and continual instruction, have undeceived them and have, little by little, plucked away this folly of the understanding, and with it the instruments which they used for practicing their superstitions. The most certain mark of his good will that any one wished to give, was to bring his drum to the fathers who were teaching them; several did so at the beginning of the winter, and rendered themselves capable of being enrolled in the number [80] of the children of God. I will here allude to the more notable incidents which occurred at the Baptism of certain persons.

The first who was thus received, was one called Anikoutchi, named Michel at his Baptism; he is a young man about 25 years old, who has displayed incredible care to be instructed, and to receive what was said to him. All his thoughts were wholly of prayer, and even his dreams; insomuch that while sleeping it seemed to him that he was listening to some instruction, or repeating what he had learned.

temps, ne crains pas cela, dit-il, tu ne m'en fçaurois tant dire comme i'en desire, ie me puis bien fouler de viande ou d'autre chose, mais non pas de ce qui touche la foy: c'est ce qui me plaist, c'est ce que ie cheris par dessus toutes les choses du monde, tout ce que ie vois de beau parmy vous autres François, ne me touche point: il n'y a que vostre foy & vostre façon de prier Dieu, qui me rait le cœur: ie ne souhaitte que cela de [81] vous, comme il eust apporté son tambour au Pere, il s'y en vint aussi, & luy dist: comment tu ne m'as pas demandé le mien? le voilà, ie l'auois desia ietté, ie ne fçais où: dis moy, s'il y a quelque autre chose à quitter, afin d'estre mieux disposé à mon baptême, dis le moy au plustost: car ie suis près de l'executer. Ie ne me soucie plus de ce que pourroient dire de moy ceux de ma nation: ie ne voudrois pas en tout autre chose leur desplaire; mais en ce qui est de la foy & du seruice de Dieu, il m'importe peu de leur plaire ou desplaire. Ils se mocquēt de moi, de ce que ie vay quelquefois coucher chez vous, ie ne m'en mets guere en peine, ie le fais pour gagner le temps, & l'occasion: tu n'as pas de loisir le long du iour, que tu visites les Cabanes; la nuit tu as le temps de m'enseigner. Vn foir tout tard, le Pere retournant des Cabanes où il auoit fait l'instruction, tomba du haut en bas d'une montagne fort glissante, & enfonça dans les neiges, la cheute fut assez rude & dangereuse. Ce bon ieune homme qui l'accompagnoit [82] afin d'apprendre toujours quelque bon mot, le voyant en cet estat, & une petite lanterne à la main, pour se sauuer des preci-

One day, the Father, wishing to moderate him, told him that he should not come so often, and that he would lose his taste for prayer, if he were taught so long. "Fear not that," he said; "thou couldst not tell me so much of it as I desire. I can indeed surfeit myself with meat or other things, but not with that which concerns the faith; that is what I like, that is what I cherish above all things in the world. Whatever beautiful thing I see among you French, touches me not: it is only your faith and your manner of praying to God, which ravishes my heart; I desire only that from [81] you." When he had learned that a certain man, of whom I shall speak hereinafter, had brought his drum to the Father, he came on the same errand, and said to him: "Why hast thou not asked for mine? here it is; I had already thrown it away, I know not where; tell me if there is anything else to be given up, so as to be better prepared for my baptism; tell me at once, for I am ready to carry it out. I care no more for what those of my nation might say of me; I would not in anything else displease them, but in that which is of the faith and of the service of God, it matters little to me to please or displease them. They mock at me because I sometimes go to spend the night with you, but I scarcely vex myself for that. I do so in order to gain time and opportunity; thou hast no leisure during the day, when thou art visiting the Cabins; at night thou hast the time to teach me." One evening, quite late, the Father, returning from the Cabins where he had given instruction, fell from top to bottom of a very slippery hill, and sank in the snows; the fall was quite severe and dangerous. This good young man — who was accompany-

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several persons sometimes had the extremities of their feet and hands frozen by it. He remained, with clasped hands, during all the ceremonies of the Baptism, and always answered with a sense of devotion and of humility, which appeared in his whole bearing. They baptized after him his son, seven or eight years old; he further wished to be present at the entire ceremony, and to encourage him by words and by gestures to behave himself modestly in this action. At the end, he said to him: "My son, take courage; it is now that you must be enemy of everything which God forbids; it is now that you must be wise. Learn the prayers well, and remember them, so as to teach them to me." This man is one of the most considerable of the Atticameges.

Here is a third, called Oueratchenon, who deserves place here: he is the cousin of Michel, of whom I have spoken previously. He is of a bold and forward nature, which has caused his Baptism to be deferred a considerable time; but the great [86] entreaties that he made for it, have opened the door to him,—indeed, one would find it hard to believe all that he has done in order to attain his object. As soon as he had resolved to seek baptism, he went in quest of his drum, buried somewhere in the snows, and came to find the Father. "See," he said to him, "that is what was formerly my greatest attachment; since I give it up, I forsake all my superstitions. Fear not to baptize me; I am married, my wife wishes to be baptized, my son is so already, and my mother also; what then hinders you from doing the same to me? Be assured of me, I shall never be ashamed to profess the faith. Since I have known the prayers, I have had them said openly at my

encor esprouuer, luy dist le Pere, il patiëta quelque temps, puis interpofa par plusieurs fois les Religieuses, afin d'interceder pour luy, & voyant qu'on differoit encor, il va trouuer le Pere en particulier, & luy dist, or çà fi ie meurs fans baptefme à qui en fera la faute, tu en repondras [87] à Dieu: car ie le fouhaitte avec ardeur, i'ay fait tout ce que tu m'as dit, i'ay appris tout ce que tu m'as enfeigné, ie le fçay par cœur, & me voila prest à en faire encor dauantage, & mourir plutoft que rien faire contre la foy, ou la quitter: & apres tout celà tu me refuse, & que feray-ie, s'il me faut demeurer tout cét hyuer fans estre baptisé, & courir les dangers de mon falut, i'ayme mieux hyuerner icy aupres de toy, fi tu en és content, enfin il fist tant qu'il obtint le baptefme, & fut nommé Iean, il s'est tres-bien comporté depuis ce temps là. Vn iour de Dimâche, fur le tard le Pere entrant en la cabane, le trouua recitant son Chapellet fort deuotement. Sa priere estant finie, c'est dit-il, pour satisfaire à la faute que i'ay faite de n'auoir pas aujourd'huy assisté à la Messe, estant allé depuis cinq iours à la chaffe, pour nourrir ma famille. Le Pere luy dist qu'il n'y auoit point de faute, puis qu'il n'auoit peu retourner à temps, il est vray, dist-il: mais pourtât il faut satisfaire de ce que ie n'y ay pas assisté. Vn sien camarade se pleignant à luy de ce qu'il ne scauoit pas les prieres, & ne les pouuoit [88] retenir, ce n'est pas de merueille, luy dist-il: car tu ne crois pas fermement & de cœur ce qu'on t'enfeigne, & ainfi tu ne te mets pas en peine de l'apprendre, ton esprit ne s'y applique qu'à demi, pour moy ie fuis affeuré dans mon cœur, que ie crois & tiens pour

house, morning and evening; tell me if you desire anything further, and I will do it." "I wish to prove you further," said the Father. He was patient for some time, then several times brought forward the Nuns to intercede for him; but, seeing that we still deferred, he goes to find the Father in private, and says to him: "Come now, if I die without baptism, who will be to blame? Thou wilt answer for it [87] to God, for I desire it with ardor. I have done all that thou hast told me; I have learned all that thou hast taught me,—I know it by heart; and behold me ready to do still more, and to die, rather than do aught against the faith, or give it up; and, after all that, thou refusest me. And what shall I do, if I must still continue all this winter without being baptized, and incur dangers to my salvation? I would rather winter here near thee, if thou art so satisfied." Finally, he did so much that he obtained baptism, and was named Jean; he has behaved himself very well since that time. One Sunday, toward evening, the Father, entering his cabin, found him reciting his Rosary very devoutly. His prayer being done, "This," he said, "is in order to atone for the fault which I have committed by not having been present to-day at Mass, having gone five days ago to the hunt, in order to feed my family." The Father told him that there was no fault in this, since he had not been able to return in time. "It is true," he said; "but nevertheless I must make amends, because I was not present there." A comrade of his, lamenting to him that he did not know the prayers, and could not [88] remember them,— "It is no wonder," Jean said to him; "for you do not firmly and heartily believe what is taught

certain tout ce que l'on nous enseigne, & ainsi i'employe toutes mes forces, pour le comprendre & le retenir, & en effect il s'appliquoit avec tant d'effort qu'il conceut & aprit par cœur tout le *Pater* en moins d'une demie-heure, au reste qui cognoistra les Sauvages, s'estonnera de la liberté qu'il eut à reprendre son camarade: car ie diray en passant, que c'est une chose estonnante du respect que les Sauvages se portent en ce point l'un à l'autre, quoy qu'ils soient prieux de l'humilité, & ayent une entiere liberté, de faire & dire tout ce qu'ils veulent dans leurs cabanes, toutesfois en ce qui est de se reprendre, ils y vont avec une circospection, & prudence estrange.

Deux autres furent baptisez en la Chappelle des Vrfulines, Guillaume Pataouabi & Anne sa femme tous deux [89] aagez d'environ vingt-cinq ans, il se font rendus signalés non seulement à apprendre les prieres: mais encor à les enseigner aux autres. Quant le Pere commença de les instruire, ils cotoient les points & les demandes sur leurs doigts: mais le nombre venant à surpasser celui des doigts, ils les marquoient sur des escorces faisant certaines figures qui leur representoient le sens de quelques article, & s'appliquoient avec grande contention pour le comprendre & le retenir, & puis l'enseigner aux autres. La femme avoit encor sa mere aagée d'environ cinquante ans, d'un fort bon naturel, & qui sembloit n'ay pour la deuotion: mais au reste qui avoit un extreme peine à retenir ce qu'on luy enseignoit. Cette femme donc se mit à ayder sa mere avec un grand zele: cette bonne vieille aussi s'y appliqua de cœur, en sorte qu'avec le secours de sa fille, elle apprit par cœur en

you, and so you do not exert yourself to learn it,— your mind applies itself only by half. As for me, I am assured in my heart that I believe and hold for certain all that they teach us, and thus I employ all my powers in order to understand it and retain it.” And, in fact, he applied himself with so much effort that he understood and learned by heart the whole *Pater* in less than a half-hour. Moreover, one who shall understand the Savages will be astonished at the liberty that he took in reproving his comrade; for I will say, in passing, that it is astonishing, what respect the Savages show to one another in this regard. Although they are void of humility, and have an entire freedom to do and say whatever they like in their cabins, nevertheless, in the matter of reproving one another, they proceed with a strange circumspection and prudence.

Two others were baptized in the Chapel of the Ursulines: Guillaume Pataouabi and Anne his wife, both [89] aged about twenty-five years. They have signalized themselves, not only in learning the prayers, but also in teaching them to the others. When the Father began to instruct them, they would count the points and the questions on their fingers; but, the number coming to exceed that of the fingers, they would mark them on pieces of bark, making certain figures which represented for them the sense of some clause; they would apply themselves with great intensity to understand it and retain it, and then to teach it to the others. The wife had also her mother, about fifty years old, very good-natured, and who seemed born for devotion,— but who had, withal, extreme difficulty in retaining what was taught her. This woman then began to aid her mother

moins de trois ou quatre iours le Pater, l'Aue, & le Credo. Le mary n'en fist pas moins de son costé: car ayant vn sien frere d'un esprit grossier, mais de bonne volonté, il passoit la meilleure partie du iour à rebatre [90] aupres de luy les prieres & l'instruction, & à les luy faire repeter avec vne patience admirable & qui ne pouuoit proceder que d'une vraye charité depuis leur Baptesme, ils nous ont donné de beaux exemples de vertu.

Le Mary entrant vn iour en sa cabane vit vn tambour fait à la Françoisse, il le prend & le met en pieces, disant ie sçay bien que cela n'est pas mauuais: mais pourtant il ne le faut pas garder de peur de faire resouenir les autres de leurs tâbours & superstitions deffendues. Il n'y a rien, disoit-il vn iour, qui ne me fasse resouenir de Dieu de quelque costé que i'aille, ie ne peux rien voir qui n'ayt esté fait de luy, & où sa puissance & sa bonté n'apparoissent, la veuë des creatures me sert pour croire qu'il y a vn Dieu qui les a faitts & pour l'aymer. Comme il fut prest à partir pour retourner en son pays, le sieur Tronquet qui auoit esté son parin luy fist vn present: ce bon Sauuage demeura quelque temps sans mot dire, puis se tournant vers le Pere Buteux là present luy tint ce discours. Je ne sçay en qu'elle consideration cet honnestes homme [91] fait ce present, si c'est pour m'inuiter à garder la Foy, il ne faut que le feu d'Enfer pour m'arrester & me tenir en mon deuoir: si c'est affin que ie me souuienne de luy, ie ne m'en sçaurois oublier, si ie n'oublie le nom de Guillaume qu'il m'a donné, & que ie cheris infiniment: si c'est pour monstrier sa liberalité en mon endroit, ie ne

with a great zeal; the good old woman also applied herself heartily, so that, with the help of her daughter, she learned by heart, in less than three or four days, the Pater, the Ave, and the Credo. The husband did no less on his side: for, having a brother of his,—of a gross mind, but having good will,—he would spend the best part of the day in rehearsing [90] beside him the prayers and the instruction, and in making him repeat them, with an admirable patience, which could proceed only from a true charity. Since their Baptism, they have given us noble examples of virtue.

The Husband one day, entering his cabin, saw a drum made on the French pattern; he takes it and tears it to pieces, saying, "I know well that that is not bad; but yet I must not keep it, for fear of causing the others to remember their drums and forbidden superstitions." "There is nothing," he said one day, "which does not remind me of God; in whatever direction I go, I can see nothing which has not been made by him, and wherein his power and his goodness do not appear. The sight of creatures helps me to believe that there is a God who has made them, and to love him." When he was ready to go away, on the return to his own country, sieur Tronquet,⁵ who had been his godfather, made him a present. This good Savage remained some time without saying a word, then, turning toward Father Buteux, there present, he spoke to him as follows: "I know not on what account that excellent man [91] makes me this present; if it be to engage me to keep the Faith, it needs no more than the fire of Hell to check me, and hold me in my duty. If it be to the end that I remember him, I could not forget

peux autre chose que le remercier, ce que ie fais de cœur & le prie de croire que iamais ie ne quitteray la foy en laquelle il m'a feruy de parain: ceux qui estoient là presens, n'attendoient pas cette responce sur le champ d'un Sauvage.

Le Capitaine des Atticamegues [n]e fut pas Baptisé pour lors, il avoit bonne volonté: mais non pas toutes les dispositions necessaires sa femme le deuança & obtint le Baptême par sa ferueur, & sa constance & depuis gagna si bien son mary qu'elle le faisoit prier Dieu soir & matin, & l'obligea doucement de quitter son tambour, qu'on croyoit qu'il n'abandonneroit iamais qu'à la mort; tant il y estoit attaché & se vantoit d'avoir conserué sa vie & celle de ses gens par [92] les Longleries qu'il fait avec cet instrument. Or quoy qu'il le quittast, on différa pourtant iusques au prin-temps son Baptême, afin de le rendre plus solide: voicy un cas de conscience que sa femme proposa au Pere, lors qu'elle estoit prestee à partir, si mon mary, dist-elle qui n'est pas encor Baptisé veut faire quelque festin où le Diable soit honoré, ie seray obligée selonc nostre coustume d'aprester la chaudiere, que feray-ie là dessus: ce fera bien fait, dit le Pere de n'y pas mettre la main & de dire à ton mary que tu as renoncé au Diable, & qu'il en doit faire autāt. Que si neantmoins tu iugeois qu'il te deust molester au s'alterer contre la Foy, pour ce subiet: tu pourrois te comporter comme à l'ordinaire, sans pretendre autre chose qu'obeyr à ton mary, & luy apprester à manger. Arriue qui voudra, dist-elle, ie suis toute resoluë de n'en rien faire, celui qui a tout fait, me donnera des forces.

him, unless I forget the name of Guillaume which he has given me, and which I cherish infinitely. If it be to show his liberality toward me, I can do nothing else than thank him, which I do heartily, and beg him to believe that I will never give up the faith in which he has served me as godfather." Those who were there present were not expecting this answer on the spot, from a Savage.

The Captain of the Atticamegues was not Baptized at that time; he had good will, but not all the necessary preparation. His wife outstripped him, and obtained Baptism by her fervor and her constancy; and she then so effectually gained her husband that she made him pray to God evening and morning, and gradually obliged him to give up his drum,—which, it was believed, he would never abandon till death, so attached was he to it; and he kept boasting of having preserved his own life and those of his people by [92] the Juggleries that he performed with that instrument. Now, although he gave it up, his Baptism was nevertheless deferred until the spring, so as to render him more steadfast. Here is a case of conscience which his wife proposed to the Father, when she was ready to go away: "If my husband," said she, "who is not yet Baptized, wishes to make some feast at which the Devil shall be honored, I shall be obliged, according to our custom, to prepare the kettle; what shall I do in that event?" "It will be well," says the Father, "not to have a hand in it, and to tell thy husband that thou hast renounced the Devil, and that he ought to do the same. But if, nevertheless, thou shouldst judge that he might molest thee, or weaken toward the Faith on that account, thou couldst behave as usual,

Vn bon vieillard (c'estoit le plus aagé de la troupe) s'estant venu confesser auant que partir, dist au Pere, c'est pour la derniere fois que ie te parleray, mon [93] corps s'en va en pouriture, ie le laisseray dans les bois: mais mon ame ne peut mourir; prend courage à prier Dieu pour moy. Penſe en ton cœur que ie feray mort avec la Foy, & le deſir d'aller au Ciel: quoy qu'il arriue ie ne reprendray iamais mes ſuperſtitious: en verité ie te remercie de mon Baptesme & de m'auoir appris le chemin du Ciel, que te rēdray-ie pour la peine que tu as de m'enſeigner? ſi i'auois des forces pour aller à la chaffe, ie te ferois preſent du premier Oreignac que ie tuērois, il ne me reſte rien qu'vn petit ſac à petun, que i'ay ornay & enioliuay cōme tu vois: le voilà, ie te le donne. Le Pere, luy reſpondit en fouriant, ie t'enſeigne pour Dieu & pour l'amour que ie porte à ton ame & non pour tes biens, garde le, i'attens la recompense de Dieu, aye courage & perfeuere conſtāment, afin d'aller au Ciel.

Vne bonne vieille apres ſon Baptesme ayant ouy raconter quelque choſe des grandeurs de la France, diſt au Pere: ie croy que tout ce que vous dittes de voſtre pays, eſt vray, mais ce n'eſt pas ce que ie deſire le plus, i'ayme mieux le [94] Paradis que tout cela: ſi i'y fuis vn iour comme i'eſpere, ie verray tout le monde, & ce qui eſt encor de plus beau que le monde: en verité ie ſoupire apres cette maiſon eternelle & voudrois y pouuoir mener tous mes gens avec moy ie bruſle d'vn deſir de les voir tous conuertis: ô que ie voudrois bien ſçauoir tout ce que tu ſçais: i'enſeignerois mes enfans & mes nepueux, qui ſont

without claiming anything else than to obey thy husband and prepare for him to eat." "Come what will," said she, "I am quite resolved to do nothing for such a feast; he who has made all will give me strength."

A good old man (he was the oldest of the band), having come to confess before going away, said to the Father: "It is for the last time that I shall speak to thee, my [93] body is going into decay. I shall leave it in the woods; but my soul cannot die; take courage to pray God for me. Think in thy heart that I shall have died in the Faith, and in the desire of going to Heaven; whatever happens, I will never take back my superstitions. Truly, I thank thee for my Baptism, and for having taught me the way to Heaven,—how shall I repay thee for thy trouble in teaching me? If I had strength to go to the hunt, I would make thee a present of the first Moose that I should kill. I have nothing left but a little tobacco pouch, which I have ornamented and beautified as thou seest; there it is, I give it to thee." The Father answered him, smiling: "I teach thee for God, and for the love that I bear to thy soul, and not for thy goods; keep it, I await the recompense from God. Have courage and persevere constantly, so as to go to Heaven."

A good old woman, after her Baptism, having heard some account of the grandeurs of France, said to the Father: "I believe that all thou sayest of thy country is true, but that is not what I desire the most,—I prefer [94] Paradise to all that. If I am there some day, as I hope, I shall see all the world, and what is still more beautiful than the world. Indeed, I sigh after that eternal house, and would I

là haut dans les bois, ou ils vivent comme des bestes, prends courage toy qui es amy de Dieu, à nous enseigner! ô si tu te pouvois embarquer au prin-temps avec nous, tu nous instruirois dans nostre pays, que ferons-nous sans Messe, sans Confession & sans maître? Ce dernier sentiment auquel nous ne pouvions pas encor satisfaire estoit commun à tous ces pauvres gēs, & nous tiroit les larmes des yeux: mais pourtant ce n'estoit pas ce qui nous affligeoit le plus. Le peu de moyen que nous avions de les deffendre eux & les autres Sauvages contre les Hiroquois leurs ennemis, nous dōnoit bien plus viuemēt au cœur, & detrempoit la joye que nous avions de leur conuersion, d'une amertume extreme: [95] i'en parleray cy-apres. Le reuiēs encor vn peu à cette bonne vieille: quand on faisoit les prieres, elle ne pouuoit permettre qu'aucun de ses Compatriotes fuffēt assis, elle les exhortoit à ioindre les mains & se tenir modestement & si c'estoient des enfans elle prenoit elle mesme leurs mains & leur faisoit ioindre durant les prieres. Voyant entrer le Pere en sa cabane, elle dist à son fils, voicy le Pere, prends courage & fais ce que tu as resolu: au mesme temps le ieune homme tire ses deux tambours & les donne au Pere avec ces parolles, tien voila mes tambours, ie les quitte: la mere adiousta, cela veut dire qu'il renonce au Diable & demande le Baptesme: cela est vray, dist le fils, & ie croy qu'on me l'accordera, quand ie sçauray les prieres: mais puisque ie te donne la chose en laquelle i'esperois beaucoup pour ma consolation, il faut aussi que tu me dōnes vne chose que tu cheris grandement, ie veux dire vn Chappellet pour honorer la Mere du Fils de

could lead thither all my people with me. I burn with a desire to see them all converted. Oh, but I would like to know all that thou knowest! I would teach my children and my nephews, who are up there in the woods, where they live like beasts. Take courage, thou who art a friend of God, to teach us! Oh, if thou couldst embark with us in the spring, thou shouldst instruct us in our own country! What shall we do without Mass, without Confession, and without a teacher?" This last sentiment, which we were not yet able to satisfy, was common to all these poor people, and drew tears from our eyes; but yet it was not that which most grieved us. The slight means that we had to defend them and the other Savages against the Hiroquois, their enemies, gave us much keener pangs at heart, and tempered the joy that we had at their conversion, with extreme bitterness; [95] I will speak of it subsequently. I recur a little more to that good old woman; while prayers were being said, she could not permit that any of her fellow Countrymen should be seated,—she would exhort them to fold their hands, and demean themselves modestly; and if they were children, she would herself take their hands, and make them fold them during the prayers. Seeing the Father enter her cabin, she said to her son: "Here is the Father; take courage, and do what thou hast resolved." At the same time, the young man draws forth his two drums, and gives them to the Father, with these words: "See, there are my drums, I give them up." The mother added: "That means that he renounces the Devil and requests Baptism." "That is true," said the son, "and I believe that it will be granted me, when I shall know the prayers: but since

Dieu: le Pere luy en promist vn, si tost qu'il auroit appris à le dire, ce qui fut bien tost fait: il n'est pas croyable cōbien [96] ces bonnes gens font portés à cette deuotion de dire leur Chappellet en l'honneur du Fils de Dieu & de sa tres-Sainte Mere, & combien ils font passionnés d'en auoir, fur tout qui foient vn peu gros & beaux pour les porter pēdus à leur col. Voicy vne chose qui fera honte à plusieurs enfans de France: le Pere demandoit vn iour à vne petite fille si elle vouloit aller au Ciel, & où voudrois-
ie aller donc, fist elle: mais dist le Pere en riant, les filles qui n'obeissent point à leurs parens comme toy ne vont pas au Ciel: & comment dis-tu cela toy? puisque tu pries & que tu enseignes qu'il ne faut pas mentir ny detracter? tu fais l'vn & l'autre, tu ments & tu parles mal de moy: car ie ne defobey iamais à mes parēs, & n'ay garde de le faire à present que ie cognois Dieu & ayme la priere. La Mere qui estoit là presente, la seconda: vn autre se mit de son costé & toute la cabane eust esté contre le Pere, s'il n'eust confessé qu'il auoit dit cela en riant & pour l'esprouuer.


Les enfans qu'on a Baptisés à l'vſage de raison, ont donné des tefmoignages [97] d'un bon esprit, ils conçoient promptemēt, retiennent aisement, & se font rendus fort assidus au Catechisme; ce qui n'a pas peu feruy pour les plus grands qui ont appris les prieres des plus petits, il est arriué souuent que le Pere voulant apprendre le Pater, l'Aue, & le Credo, à des personnes aagés, ils luy disoient: ie ſcay desia tout cela, mon fils ou ma fille me l'ont appris, ce moyen a tres bien reüssi: mais il faut auotter que le grand

I give thee the thing in which I was hoping much for my consolation, thou must also give me a thing which thou greatly cherishest,—I mean a Rosary, in order to honor the Mother of the Son of God.” The Father promised him one, as soon as he should have learned to say it, which was soon done. It is incredible how much [96] these good people are inclined to this devotion of saying their Rosary in honor of the Son of God and of his most Blessed Mother, and how eager they are to have them,—especially those which are rather large and handsome, to wear them suspended about their necks. Here is an incident which will cause shame to many children of France: the Father was one day asking a little girl if she wished to go to Heaven. “And where, then, should I wish to go?” said she. “But,” said the Father, smiling, “girls who, like thee, do not obey their parents, do not go to Heaven.” “And why dost thou say that, since thou prayest, and teachest that we must not lie or slander? Thou dost both,—thou liest, and thou speakest ill of me; for I never disobey my parents, and am careful not to do so, now that I know God and love prayer.” The Mother, who was there present, seconded her; another put himself on her side, and the whole cabin would have been against the Father, if he had not confessed that he had said that in jest, and in order to try her.

The children who have been Baptized at years of discretion, have given evidences [97] of a good mind; they quickly apprehend, retain easily, and have become very diligent in the Catechism; which has been not a little useful for the older ones, who have learned the prayers from the younger. It has often happened that, the Father wishing to teach the

desir qu'ils ont eu d'apprendre, & leur bõ naturel y ont bien feruy. Le Pere entrant le soir en la cabane du Capitaine, pour y faire les prieres & l'instruction, on alloit incontinent aux autres cabanes les aduertir; chacun venoit, tous se mettoient à genoux ioignoient les mains & fermoient les yeux pour prier & repeter auec plus d'attention, si quelqu'un ne quittoit pas incontinēt la besongne qu'il auoit en main, il estoit rudement repris: vne petite fille ayant voulu mettre vn pruneau en sa bouche qu'on luy auoit dõné pour auoir bien respondu, trois ou quatre la frapperent sur le champ, & la firent quitter: vne autre fille aagée de [98] sept ans, voyant sa sœur ainée badiner auec ie ne sçay quoy qu'elle tenoit en sa main, luy arracha disant, c'est le Diable qui te met cela en main. Quant le Pere expliquoit quelque poinct, chacun marquoit sur ses doigts si tost qu'il ouuroit la bouche: c'estoit vn plaisir de les voir tous leuer les mains en l'air & plier les doigts selon le nombre des propositions qu'il faisoit, & comme cela n'estoit pas assez capable d'aider la memoire, la plus part peignoient ou faisoient des marques sur des escorces auec de la peinture rouge, à la fin ils persuaderent au Pere de figurer luy-mesme sur vn papier, ce qu'il leur deuoit expliquer: il faisoit donc certaines marques ou lettres qui signifioient le sens des choses: chacun voyant le papier attaché au haut de la cabane le deuoroit des yeux: le Pere auec vne baguette leur montrait ce que vouloit dire chaque lettre ou figure, après qu'il auoit parlé ceux qui pensoient auoir cõpris, prenoient la baguette & en repetāt, faisoient comme ceux qui expliquent des enigmes, cette façon iointe à leur ferueur &

Pater, the Ave, and the Credo to persons of age, they would say to him: "I know all that already; my son or my daughter has taught it to me." This method has succeeded very well; but one must acknowledge that the great desire to learn which they have had, and their good nature, have availed much therein. The Father entering the Captain's cabin at evening in order to hold prayers and instruction there, they would go straightway to the other cabins to notify them. Every one would come; all would kneel, fold their hands, and close their eyes in order to pray and repeat with more attention. If any one did not immediately quit the task that he had in hand, he was severely reprov'd. A little girl having wished to put in her mouth a prune that had been given her for having answered well, three or four struck her forthwith, and made her stop. Another girl, aged [98] seven years, seeing her elder sister toying with something or other that she held in her hand, seized it from her, saying, "It is the Devil who puts that in thy hand." When the Father was explaining some point, each one would note it on his fingers, as soon as he opened his lips. It was a pleasure to see them all raise their hands in the air, and bend their fingers, according to the number of the propositions that he made; and as that was not quite sufficient to aid the memory, most of them would paint or draw marks on pieces of bark, with red paint. At last, they persuaded the Father himself to represent on a paper what he had to explain to them. He would therefore make certain marks or characters, which signified the meaning of these things; each one, seeing the paper fastened aloft in the cabin, devoured it with his eyes; the Father,



bonne volonté, ne seruoit pas [99] peu à leur faire comprendre les mysteres de nostre sainte Foy: les Chrestiens de Sillery estoient remplis de ioye de voir vn tel succez parmy leurs alliés, & y contribuoient de leur costé puiffammēt. Vn entre autre alloit vn iour criant tout haut autour des cabanes: Atticamegues prenez courage croyez fermemēt, si c'est tout de bon que vous croyez: vous priferez la Foy par dessus toutes les choses du monde: nous l'experimētons maintenant en vous autres nous qui croyons desia depuis quelques Années, nous sentons combien c'est vn grand bon heur de cognoistre Dieu & sçauoir le chemin du Ciel, les femmes Algonquines en faisoient autant de leur costé: le Pere en rencontra vn iour vne appelée Angelique qui les exhortoit, il l'encouragea & luy dist: tu fais bien; cōtinuē, elle repart ie le fais de bon cœur: mais que sçauroit dire vne pauvre vieille comme moy, sinon de leur apprendre à dire le Chappellet, & de le reciter moy-mesme pour eux, cette humilité estoit loüable: mais au fond quand nous l'entendions expliquer les mysteres de nostre [100] sainte Foy, elle nous rauiffoit, elle demandoit souuent aux Peres & bien que font les Atticamegues, croyent ils fermement? sçauent-ils les prieres? pleust à Dieu qu'eux & tous les Sauvages eussent vn cœur semblable au mien, ils auroient enuie d'aimer Dieu dauantage qu'ils ne font. Cette bonne vieille a quelques parens Atticamegues, elle a voulu aller hyuerner avec eux dans leurs pays, pour les ayder à prier Dieu, & à retenir ce qu'ils auoient appris. Le soir auant qu'ils partissent pour leur grande chasse, le Pere Buteux leur fut dire à dieu: tous

with a stick, would show them what each character or figure meant. After he had spoken, those who thought they had understood would take the stick; and, repeating, would do like those who explain enigmas. This method, joined to their fervor and good will, served not [99] a little to make them understand the mysteries of our holy Faith. The Christians of Sillery were filled with joy to see such a result among their allies, and, on their side, vigorously contributed thereto. One, among others, went about, one day, shouting aloud round the cabins: "Atticamegues, take courage; believe firmly. If it is in earnest that you believe, you will prize the Faith above all things in the world. We now experience it in you others,—we who have already believed for several Years; we feel how great a blessing it is to know God and learn the way to Heaven." The Algonquin women did the like, on their side; the Father one day met one of these, called Angeli-que, who was exhorting them. He encouraged her, and said to her: "You do well; continue." She answers, "I do so with a good heart: but what can a poor old woman like me tell them, except to teach them to say the Rosary, and to recite it for them myself?" This humility was praiseworthy; but, in reality, when we heard her explain the mysteries of our [100] holy Faith, she delighted us. She often asked the Fathers, "Well, what are the Atticamegues doing? Do they believe firmly? do they know the prayers? Would to God that they and all the Savages had a heart like mine; they would desire to love God more than they do." This good old woman has some Atticamegue kinsfolk; she wished to go and winter with them in their own country, in order to

s'affemblèrent en vne cabane & luy tefmoignerent des reſſentimens capables de fendre le cœur, il les conſola, & leur fiſt voir le changement que Dieu auoit operé en eux la grande obligation qu'ils auoient d'en remercier la diuine bonté & de l'aimer, la fidelité qu'ils luy auoiēt promiſe, les chaſtimens dont Dieu puniroit ceux qui abandonneroient la Foy, & ſe comporteroient mal dans le Chriſtianisme: puis il leur fiſt deux preſens pour les faire reſſouuenir de deux choſes, le premier fut vn Crucifix, pour les [101] aduertir de conſeruer la Foy toute leur vie, & ſe ſouuenir que le fils de Dieu eſtoit mort pour eux, le ſecond fut vn baſton ſec qui n'eſtoit bon qu'à mettre au feu, adiouſtant que ce ſeroit le meſme de ceux qui n'obeiroient pas à Dieu, qu'ils feroient comme vn bois mort, & bruſſeroient à iamais dans l'Enfer, à la fin ſe firent les prieres avec vne grande ferueur, le Pere diſtribua des Catalogues à pluſieurs, pour cognoiſtre les iours de feſtes & les garder, les femmes attendoient le Pere au fortir de la cabane pour luy dire à dieu, la femme du Capitaine priſt la parole & la meſlant de larmes, luy diſt: en verité nous auons vn grand regret de te quitter, & que ferons nous ſans maĩſtre dans les bois? à Dieu Pere Buteux, & que fera vne pauvre idiote comme moy ſans meſſe, ſans Confeſſion & ſans aucun qui nous enſeigne, les autres femmes n'en diſoient pas moins, & toutes dirent à Dieu les mains ioinctes criant: prie Dieu pour nous & pour nos parës, il fallut enfin que le froid & la nuit les ſeparaſt: voila vne partie de ce qui ſ'eſt paſſé de plus conſiderable [102] en l'inſtruction & au Baptême des Atticamegues pendant

help them pray to God, and remember what they had learned. The evening before they set out for their great hunt, Father Buteux went to say farewell to them; all assembled in one cabin, and showed him a gratitude fit to break the heart. He consoled them, and made them see the change which God had wrought in them; the great obligation which they had to thank the divine goodness therefor, and to love it; the fidelity which they had promised him; the chastisements wherewith God would punish those who should forsake the Faith, and behave themselves ill in Christianity. Then he made them two presents, in order to remind them of two things: the first was a Crucifix, to [101] warn them to keep the Faith all their life, and to remember that the son of God had died for them. The second was a dry stick, which was good only to put in the fire,—adding, that it would be the same with those who should not obey God; that they would be like dead wood, and would burn forever in Hell. At the end, the prayers were said with a great fervor. The Father distributed Catalogues to several, that they might know the days of feasts, and observe them. The women were awaiting the Father at the exit from the cabin, in order to say farewell to him. The Captain's wife spoke, and, mingling tears with her words, said to him: "In truth, we feel a great regret to leave thee; and what shall we do without a teacher in the woods? Adieu, Father Buteux,—and what will a poor idiot like me do, without mass, without Confession, and without any one to teach us?" The other women said no less to him, and all said "Adieu" with clasped hands, exclaiming: "Pray to God for us and for our kinsfolk." Finally, the cold and the night

l'hyuer, ils font retourner au prin-temps aux trois riuieres, pour iouïr des Sacremens, & apprendre de plus en plus les choses de la Foy, & faire Baptiser ceux qui estoient les mieux disposez, entre lesquels a esté le Capitaine avec deux de ses filles mariez, ie ne sçay si i'auray loisir d'en dresser vn memoire auant le depart des Nauires: quand la donation de feu Monsieur de Sillery n'auro[i]t iamais produit autre bien, ie crois qu'il est tres satisfait dans le Ciel, il est vray que Dieu a donné dès le commencement sa benediction sur le Christianisme de Sillery, & continuë toujours à verser ses graces sur les Sauvages Chrestiens qui y resident: mais leur arrest y est puissamment combattu de deux costez. L'vn est la peur des Hiroquois qui vont croissant en armes, en forces & en cruauté, l'autre est la pauureté du pays & des Sauvages qui les rend errans, & les oblige à courir pour chercher leur vie: & ie ne sçay si on pourra continuer les secours & les moyens qu'on nous donne pour remedier à ce [103] mal, & faire vn arrest qui puisse estre stable de foy-mesme, la benediction que Dieu a donné sur les commencemens, nous fait esperer vn bon progres & vne heureuse fin.

had to separate them. Such is a portion of the most noteworthy incidents [102] in the instruction and at the Baptism of the Atticamegues during the winter. They returned to the three rivers in the spring, in order to enjoy the Sacraments, to learn more and more about the things of the Faith, and to have those Baptized who were the best prepared,—among whom was the Captain with two of his married daughters. I know not whether I shall have leisure to draw up an account of it before the departure of the Ships. Even if the donation of the late Monsieur de Sillery had never produced any other good, I believe that he is well satisfied in Heaven. It is true that God has, from the start, given his blessing upon the Christianity of Sillery, and still continues to pour his graces upon the Christian Savages who dwell there; but their settlement at that place is greatly hindered in two directions. One obstacle is the fear of the Hiroquois, who are increasing in arms, in forces, and in cruelty; the other is the poverty of the country and of the Savages, which makes them roving, and obliges them to wander in search of their living; and I know not whether the succor and the means which are given us in order to remedy this evil can be continued, [103] and a settlement be made which can be stable of itself. The blessing which God has given upon the beginnings, makes us hope for a successful advance and a happy end.

CHAPITRE VII.

DES HURONS QUI ONT HYUERNÉ À QUEBEC & À SIL-
LERY.

LE Seminaire des Hurons qui auoit esté estably à nostre-Dame des Anges, il y a quelques Années pour esleuer des enfans de cette nation, fut interrompu pour de iustes raisons & nōmement par ce que l'on ne voyoit pas de fruit notable parmy les Sauvages, cōmençant l'instructiō d'un peuple par des enfans, l'experience nous l'a fait cognoistre, voicy vne occasion qui nous a obligé de reestabli comme vne nouvelle façon de Seminaire: mais plus aisé & pour des personnes plus aagées & plus capables d'instruction, Dieu veille que les courtes des Hiroquois ne nous empeschent pas de continuer.

[104] Vne ieune homme de ceux qui auoient esté autrefois au premier Seminaire des Hurons à N. Dame des Anges, s'estant trouué en vne grande tēpeste, au milieu de leur grand lac, fist vœu à Dieu s'il rechapoit de mener vne vie plus réglée & plus parfaite, son vœu est exaucé, il est deliuré contre toute apparence humaine, il va trouuer nos Peres qui estoient aux Hurons & leur cōmunique son vœu & sa resolutiō, on y pēse, on delibere, on se resout enfin de le tirer hors de sō païs, où il estoit en plus grand danger, & de l'enuoyer çà bas affin qu'il fut mieux aydé, & qu'il peust voir l'exēple des Frāçois & des Algonquins de Sillery: on luy donna pour compa-

CHAPTER VII.

OF THE HURONS WHO WINTERED AT QUEBEC AND
SILLERY.

THE Seminary of the Hurons, which had been established at nostre-Dame des Anges some Years ago, in order to educate children of that nation, was interrupted for good reasons, and especially because no notable fruit was seen among the Savages; our experience in beginning the instruction of a people with the children, has made us recognize this fact. Here is an occasion which has obliged us to reëstablish a Seminary in a new fashion, as it were,—but easier, and in behalf of persons, older, and more capable of instruction. God grant that the incursions of the Hiroquois may not hinder us from continuing.

[104] A young man, of those who had formerly been at the first Seminary of the Hurons at Nostre Dame des Anges, happening to be in a great storm, in the midst of their great lake, made a vow to God, if he escaped, to lead a more regular and orderly life. His vow is heard,—he is delivered, contrary to every human probability; he goes to find our Fathers who were with the Hurons, and imparts to them his vow and his resolution. They think thereon; they deliberate; they finally resolve to take him out of his own country, where he was in greater danger, and to send him down here, so that he should be better aided, and that he might see the example

gnon vn autre ieune homme Huron, lequel defiroit de se faire Chrestien: ils arriuerent tous deux à Sillery, l'an passé le mois de Septembre, ce fut à cette occasion que i'arrestay derechef le Pere Iean de Brebeuf qui auoit hyuerné icy l'an precedent, & qui n'estoit pas encor remonté, afin de les instruire & d'en prendre la charge, plusieurs autres ieunes gens Hurons qui estoient descendus en traite, se presenterēt [105] aussi à nous pour estre receus & estre instruits: mais le peu de viures que nous auons, ne nous permettant pas d'en admettre dauantage, vne partie d'iceux fut contrainte de s'en retourner en leurs païs, & l'autre de se ioindre aux Algonquins pour aller pendant l'hyuer à la chasse ou à la guerre avec eux.

Toutesfois la charité de Monsieur le Gouverneur & des Meres Hospitalieres nous a donné moyen d'en adioindre trois aux deux premieres, & baptiser ceux qui ne l'estoient pas chez nous, avec l'aide que i'ay dit, nous en auons logé & entretenu quatre, & vers le Printemps vn sixiesme qui est suruenu, tous vniuersellement parlant, nous ont fort edifié, ils estoient tousiours des premiers à la Messe & aux prieres, & en fortoient les derniers au soir & au matin, ils ne manquoient pas de faire leurs prieres assez longues à deux genoux, soit qu'ils fussent à la maison, soit qu'ils fussent dedans les bois à la chasse plusieurs fois le iour ils alloient à la Chappelle, pour prier Dieu, & saluer le saint Sacrement, ils n'eussent eu garde de rien encomencer, [106] sans auoir fait au prealable le signe de la Croix: Tous depuis leur baptesme n'ont pas manqué de se Confesser & Cōmunier au moins tous les Dimanches, & plusieurs d'entre eux s'alloient. Confesser si tost qu'ils pensoient auoir commis quel-

of the French and of the Algonquins of Sillery. They gave him for companion another Huron young man, who desired to become a Christian; both these arrived at Sillery last year, in the month of September. It was on that occasion that I again detained Father Jean de Brebeuf, who had wintered here in the preceding year, and who had not yet gone up again, in order to instruct them and to take charge of them. Several other Huron young men, who had come down to trade, presented themselves [105] also to us, in order to be received and instructed; but, the scanty provisions that we have not permitting us to admit any more, part of them were constrained to return to their own country, and the others, to join the Algonquins in order to go during the winter to the hunt or to the war with them.

Nevertheless, the charity of Monsieur the Governor and of the Hospital Mothers has given us means to add three to the first two, and to baptize those with us who were not baptized. With the help that I have mentioned, we have lodged and maintained four of them, and toward the Spring, a sixth, who came unexpectedly. Generally speaking, all have greatly edified us; they were always among the first at Mass and at prayers, and were the last to leave, both at evening and in the morning. They failed not to say their prayers, quite long, on both knees, whether they were at home or hunting in the woods. Several times in the day they went to the Chapel, to pray to God and salute the blessed Sacrament; they would take care not to begin anything [106] without having first made the sign of the Cross. All, since their baptism, have not failed to Confess themselves and receive Communion at least every Sunday; and

que faute vn peu notable: tout le long de l'hyuer, ils alloient tous les Dimâches à Quebec, pour affister à la grâde Messe, à quoy ils n'ont pas manqué, quelque temps qu'il ayt fait, quoy qu'il y ait enuiron deux lieus, & qu'il fallust partir pour l'ordinaire auant le iour, pendant la rigueur de l'hyuer: mais le desir de plaire à Dieu, & le contentement qu'ils receuoient à voir la deuotion de nos François assemblés en l'Eglise, faisoit qu'ils ne trouuoient rien difficile. De plus la paix & l'vnion, en laquelle ils ont vescu par ensemble, & auec nos François & les Sauuages Algonquins, & les seruices qui rendoient volontiers: monstroient assez ce que peut la force de la foy, & de la grace diuine quand elle s'est emparée des cœurs mesme Sauuages. Voila ce qui a esté commun à tous, voicy ce qu'il y a de particulier. Celuy qui a [107] dōné occasiō à toute l'affaire est vn nōmé Armât Andeșaraken qui n'a pas peu seruy par ses exemples & ses paroles à l'instruction des autres, & à les encourager à bien faire. Nostre Seigneur luy a communiqué par interualle de grands desirs de son salut, & mesme quelquefois d'abandonner le monde, & d'entrer en Religion, laquelle il cognoist fort bien, & distingue d'auec la vie commune: mais elle demande vne longue espreuue, estre Sauuage, & estre Religieux sont choses qui semblent bien repugnantes; toutefois la grace de Dieu & le tēps pourront tout apporter. Ce ieune homme vint vn iour de cēt Hyuer trouuer le Pere Brebeuf, à la fin de sa Messe, & luy tint ce discours; Mon Pere i'ay grande enuie de bien faire & de me sauuer, i'ay entierement resolu cela: car ie crains ces feux qui brulent incessamment sous terre, & qui ne s'esteignent iamais. Pour paruenir où ie

several of them went to Confess themselves as soon as they thought they had committed any notable fault. Throughout the winter, they went every Sunday to Quebec, in order to attend high Mass, from which they have not been absent, whatever the state of the weather,—although the distance is about two leagues, and though they were usually obliged to start before daylight, during the rigor of the winter; but the desire of pleasing God, and the satisfaction that they received in seeing the devotion of our French, assembled in the Church, caused them to find nothing difficult. Moreover, the peace and unity in which they have lived together, and with our French and the Algonquin Savages, and the services which they willingly rendered, showed well enough what the power of faith and of the divine grace can do when it has gained possession of even Savage hearts. The foregoing is what was common to all; here follows what is individual. The one who [107] gave occasion for the whole enterprise is a certain Armant Andewaraken, who has aided not a little, by his deeds and his words, in the instruction of the others, and in encouraging them to do well. Our Lord has imparted to him, at intervals, great desires for his salvation,—and sometimes even to forsake the world and to enter into Religion, which he knows very well, and separates from the common life; but it requires a long probation,—to be a Savage and to be a Religious are things which seem very repugnant; nevertheless, the grace of God, and time, will avail to compass everything. This young man came one day of last Winter to find Father Brebeuf, at the end of his Mass, and spoke to him as follows: “ My Father, I have great desire to do right and to save my-

pretens, ie voudrois bien demeurer tousiours avec vous, & ne retourner point aux Hurons, où il y a grãde peine de se sauuer, les occasions de pecher sont frequẽtes dedans nos bourgades: [108] la liberte y est grande, ie suis pourtant determine d'obeïr & de faire tout ce que le Pere Superieur ordonnera: s'il me commandoit d'aller aux Hyroquois, i'irois tres-volontiers sans aucune escorte, & mesme s'il me commandoit de me ietter à corps perdu dedans cette riuere qui passe là deuant, ie le ferois aussi tost. C'est ainsi qu'il parloit, ne regardant pas à la chose qui de foy est illicite: mais simplement au commandement: au reste disoit-il, que le Pere Superieur me dise ce qu'il me conuient faire, ie suis assure que ce fera la volonte de Dieu, & par ainsi i'y acquiesceray. Archiendassé, c'est à dire le Pere Hierosme l'Allemand qui est Superieur aux Hurons, m'a adressé à luy. Je sçay bien que vous auez encor d'autres Superieurs en France: mais c'est luy qui tient icy la place de Dieu, & qui me dira ce qu'il faut que ie fasse. Le Pere Superieur luy fist dire qu'il estoit fort son dessein & sa deuotion, qu'il perseueraist courageusement, que nous aurions tousiours vn soin tres-particulier de luy, que pour ce qui est de demeurer là bas chez nous, on y penseroit, [109] & on le recommanderoit à Dieu, & qu'il fist le mesme de son costé: on consulta apres les prieres faites, & on trouua meilleur qu'il retournaist encor en son païs, & qu'estant craignant Dieu, comme il est, & assisté de nos Peres, ce seroit le meilleur pour luy & pour les Compatriotes. Il s'est estudié fortement à la mortification de ses mouuemens & inclinations: souuent il se sentoit porté à disputer, & quelquefois il s'emportoit à quelques paroles:

self; I have wholly resolved that, for I fear those fires which burn incessantly beneath the earth, and which are never extinguished. In order to attain what I desire, I would like to live always with you, and not return to the Hurons, where there is great difficulty in saving oneself,—the opportunities for sin are frequent in our villages, [108] and the liberty in them is great. I am nevertheless determined to obey, and to do everything which the Father Superior shall order. If he commanded me to go to the Hyroquois, I would go very willingly, without any escort; and even if he commanded me to cast myself, at the loss of life, into this river which passes yonder before us, I would do so at once." Thus he spoke, not looking at the thing which in itself is illicit, but simply at the command. "Moreover," he said, "let the Father Superior tell me what I ought to do; I am sure that it will be the will of God, and therefore I shall acquiesce therein. Archiendassé"—that is to say, Father Hierosme l'Allemant, who is Superior among the Hurons—"has addressed me to him. I know well that you have still other Superiors in France; but it is he who here takes the place of God, and who will tell me what I must do." The Father Superior sent him word that he greatly praised his design and his devotion; that he should persevere courageously; that we would always have a most special care for him; that, with reference to living down there with us, we would think of it, [109] and we would recommend the matter to God, and that he, on his part, should do the same. There was a consultation after prayers were done, and it was found best that he should return again to his own country,—that God-fearing, as he is, and assisted by

mais incontinent il rentroit en foy-mefme, & fe taifoit tout court, fe fouuenant qu'il auoit refolu de bien faire. Vn iour, ayant eu quelque differend avec vn de nos François, non feulement il s'en alla incontinent Confesser, mais il alla demander pardon à celui qu'il auoit offencé, en l'embrassant tendrement, & du depuis il luy a rendu tous les feruices qu'il a peu.

Le premier qui a profité de ces exemp[le]s, a esté vn ieune homme nommé Saotiaretschi, qui estoit descendu avec luy, il est d'un excellent naturel, doux, paisible, obeissant, laborieux, & doté d'un bon esprit; au moyen dequoy il a promptement [110] appris toutes les prieres. Il fut baptisé la veille de Noël, en la Chappelle des Meres Vrfulines, & nommé Ignace par Monsieur Martial Piraube, & la nuit mesme de cette grande Feste, il fist sa premiere Communion, & depuis ce temps-là il a tousiours continué à se confesser & Communier tous les Dimanches, avec beaucoup de deuotion: son desir à se faire instruire, a paru notamment en ce poinct. Ses camarades vers le commencement du Carefme, ayant pris resolution d'aller à la chasse de Lorignac, il dist pour luy qu'il n'iroit pas, & qu'il n'estoit pas venu de si loin pour aller à la chasse: mais afin de cognoistre Dieu, & apprendre à le seruir, & qu'il ne faisoit estat d'aucune autre chose que de cela; que c'est ce qu'il pretendoit remporter à son retour, non pas des peaux Dorignac, ou autres choses: sa deuotion particuliere a esté de ieufner tous les Samedis, pour se disposer à la Communion du Dimanche, & à effectuer promptement tout ce qui luy estoit commandé. Le Baptême de ce ieune homme nous fait esperer la Conuerfion de beaucoup d'autres: [111] car outre qu'il est fort exemplaire & fort zélé,

our Fathers, this would be the best for him and for his fellow Countrymen. He has mightily applied himself to the mortification of his impulses and inclinations; often he felt himself prone to dispute, and sometimes he would grow angry at certain words; but straightway he would return to himself, and stop short in silence, remembering that he had resolved to do right. One day, having had some difference with one of our Frenchmen, he not only went straightway to Confess, but he went to ask pardon of the one whom he had offended, embracing him tenderly; and since then he has rendered him all the services in his power.

The first to profit by these examples has been a young man named Saouarechi, who had come down with him; he is of an excellent disposition,—gentle, peaceable, obedient, industrious,—and endowed with a good mind, by means of which he has quickly [110] learned all the prayers. He was baptized on Christmas eve, in the Chapel of the Ursuline Mothers, and named Ignace, by Monsieur Martial Piraube. On the very night of that great Feast, he received his first Communion; and since that time he has always continued to confess himself and receive Communion every Sunday, with much devotion: his desire to be instructed has notably appeared in this point. His comrades, toward the beginning of Lent, having taken the resolution to go hunting for the Moose, he said that, for his part, he would not go; and that he had not come from so far in order to go hunting, but in order to know God, and learn to serve him, and that he made account of no other thing than that; that it was this which he aspired to carry away at his return, and not skins of Moose, or other things. His

il appartient à vne des plus grosses & nombreuses familles des Hurons, qui desia est toute affectionnée à la foy, & qui n'attend, ce semble, que le Baptême de ce ieune homme, pour se ietter après luy dedans ces sainctes eaux.

Enuiron la-my-Ianuier vn des autres Hurons, qui auoient pris party parmy les Algonquins de l'Isle, & qui auoient demeuré iusques alors avec eux, aupres du fort de Richelieu, descendit exprés à Sillery, pour se faire instruire en la foy, le bourg d'où il est natif se nomme Arrente, il est nepueu d'un des Capitaines: mais ce qu'il le rend encor plus recommandable, est qu'il est extrêmement doux & souple à tout. Il a l'esprit & le iugement fort bon, doux & obeïssant au possible.

Les Meres Hospitalieres l'ont logé & nourry, avec vne charité qui embrasse toutes fortes de nations. C'est merueille combien il leur a donné de contentement, dans tous les seruices qu'on a désiré de luy, lesquels il a rendu avec vne gaîté, promptitude & constance, qui [112] feroit honte à plusieurs François: son affection enuers la foy s'est renduë remarquable, non seulement en ce qu'il venoit constamment soir & matin trouuer le Pere, pour se faire instruire: mais aussi en ce qu'ayant esté instruiet de quelque nouvelle priere ou leçon, il la repetoit & ru[m]inoit, & tant & si long-temps, qu'il la sçauoit auant que de partir: en sorte qu'il n'estoit nullement besoin de luy redire deux fois vne mesme chose, il ne manquoit point tous les foirs, & tous les matins d'aller dans la Chapelle de l'Hospital, pour y faire ses prieres, & y demeuroit vne bonne espace de temps. Il fut baptisé à l'Hospital, le 8. de Mars, & nommé Pierre par Monsieur de

particular devotion has been to fast every Saturday, in order to prepare himself for Sunday Communion, and for the prompt performance of all that was commanded him. The Baptism of this young man causes us to hope for the Conversion of many others; [111] for, besides that he is very exemplary and very zealous, he belongs to one of the largest and most numerous families of the Hurons, which already is thoroughly attached to the faith, and which awaits, it seems, only the Baptism of this young man in order to plunge after him into those blessed waters.

About the middle of January, one of the other Hurons, who had gone to live among the Algonquins of the Island, and who until then had remained with them near the fort of Richelieu, came down to Sil-lery, expressly to be instructed in the faith. The village of which he is native is named Arrente,⁶ and he is nephew to one of the Captains; but what commends him still more, is his extreme gentleness and docility in every respect. He has very good wit and judgment; mild and thoroughly obedient.

The Hospital Mothers have lodged and fed him, with a charity which embraces all sorts of nations. It is remarkable how much satisfaction he has given them in all the services which have been desired of him; these he has rendered with a cheerfulness, promptness, and constancy that [112] would cause shame to many Frenchmen. His affection toward the faith has made itself noteworthy,—not only in that he constantly came, evening and morning, to find the Father, in order to be instructed; but also in that, having been instructed in some new prayer or lesson, he would repeat and meditate upon it, and that so much and so long, that he knew it before

Repentigny, qui luy a tousiours depuis tesmoigné beaucoup d'affection.

Enuiron la my Feurier deux autres ieunes hommes Hurons, natifs du mesme bourg, que le precedent, & pouffez du mesme desir de se faire enroller au nombre des Chrestiens, abandonnerent aussi les Algonquins au fort de Richelieu, pour s'en venir chercher le Pere de Brebeuf, afin d'estre par luy instruits, [113] [nous] les receumes encor chez nous: faute de lieu nous fumes contrains de les loger avec nos œuuriers: l'un se nommoit Atarohiat, & l'autre Atokouchioïani. L'enuie d'estre au pluſtoſt baptifés, leur enflâma tellement le desir de se faire instruire, qu'ils eurent appris toutes les prieres & le Catechisme en fort peu de temps, & l'un d'iceux, esmeu de ce vehement desir d'apprendre, ne voulut pas se diuertir pour aller à la chasse avec ses Camarades, disant; Le temps que nous auons pour demeurer icy, est trop court. Je desire l'employer à me faire instruire, & puis d'ailleurs, ie n'ay pas la plus heureuse memoire du monde, ie ne suis descendu icy pour aller à la chasse, & pour manger de la viande; si i'auois en enuie d'en manger, ie n'auois qu'à demeurer avec les Algonquins, là-haut à Richelieu, là ou la chasse est bien meilleure qu'icy, voyant qu'ils sçauoient bien les prieres, ils demanderent si ardamment le Baptisme, disant, entre autre chose qu'ils craignoient qu'allant souuent dâs les bois, sur les eaux, & autres lieux dâgereux, il ne leur arriuaſt quelque mal-heur, [114] qu'enfin on leur accorda, ce fut dans l'Eglise de Quebec où ils furent baptifez fort solemnellement le iour de l'Annonciation de nostre-Dame, auquel aussi ils Communierent pour la premiere fois, selon l'usage

going away. Hence there was no need of telling him the same thing twice over. He failed not to go into the Chapel of the Hospital every evening and every morning, in order to say his prayers there; and stayed there a good space of time. He was baptized at the Hospital, the 8th of March, and was named Pierre by Monsieur de Repentigny, who since then has ever shown him much affection.

About the middle of February, two other Huron young men—natives of the same village as the preceding, and impelled by the same desire to have themselves enrolled in the number of the Christians—also abandoned the Algonquins at the fort of Richelieu, in order to come in quest of Father de Brebeuf, so as to be instructed by him. [113] We received them, moreover, at our abode; for want of room we were constrained to lodge them with our workmen; one was named Atarohiat, and the other, Atokouchiouani. The longing to be baptized as soon as possible, so greatly kindled in them the desire to be instructed, that they had learned all the prayers and the Catechism in a very little while; and one of them, moved with this vehement desire to learn, was not willing to divert himself by going to the hunt with his Comrades, saying: "The time that we have for staying here is too short: I desire to employ it in obtaining instruction; and then, besides, I have not the happiest memory in the world. I have not come down here to go hunting; and, as for eating meat, if I had cared to eat any, I had only to stay with the Algonquins up there at Richelieu, where the hunt is much better than here." Seeing that they knew the prayers well, they requested Baptism so ardently,—saying, among other things, that they

de l'Eglise. Monsieur de saint Sauveur donna le nom de Ioseph à Atarohiat, & Monsieur de la Vallée, celui de René à Atokouchioüanj.

L'ay dit qu'on les auoit baptisez le plus solemnellement qu'on auoit peu, & ce, à dessein; parce que cela a beaucoup d'effect sur les esprits des Sauvages, & n'est pas enuers eux vn petit motif de crédibilité. A ce propos après le baptême de ces deux derniers, le Pere de Brebeuf ayant mené tous les Hurons chez Monsieur le Gouverneur pour le remercier de tant de bien & d'honneur qu'il leur faisoit, il leur demanda en sa presence à tous, les vns apres les autres, qui est ce qui les touchoit le plus, & les portoit dauantage à embrasser la foy, le premier dist que ce qui le frappoit dauantage estoit de considerer la toute-puissance de Dieu, à qui rien n'est impossible, & de pëser aux [115] œuvres merueilleuses qu'il a fait, depuis le commencement du monde, comme est d'auoir tiré du neant tant de creatures, d'auoir fait passer les enfans d'Israël au trauers de la mer-rouge à pied sec, les auoir nourry de la Manne, l'espace de quarante ans, auoir rassasié plusieurs mille personnes, avec cinq pains & deux poissons, auoir resuscité le Lazare, mort de quatre iours, & vne infinité d'autres merueilles semblables.

Vn autre dist que ce qui le toucho[it] bien-fort estoit de voir des hommes [&] des filles Religieuses, quitter leur pay[s] où ils estoient bien à leur aise, & sans danger, pour venir en des lieux où il n'y a que des dangers, & des incommoditez incroyables, & tout cela pour les instruire & les gagner à Dieu.

Mais la plupart respondit, que ce q[ui] leur donnoit dauantage dans les yeu[x] estoit de voir tout ce

feared lest, going often into the woods, upon the waters, and into other dangerous places, there might happen to them some misfortune,—[114] that finally it was granted them. It was in the Church of Quebec where they were baptized, very solemnly, the day of the Annunciation of our Lady, when they also received Communion for the first time, according to the custom of the Church. Monsieur de saint Sauveur⁷ gave the name of Joseph to Atarohiat; and Monsieur de la Vallée, that of René to Atokouchiouani.

I have said that they had been baptized as solemnly as possible,—and this designedly, because that has much effect upon the minds of the Savages, and is to them, not a slight incentive to belief. To this end, after the baptism of these two latter, Father de Brebeuf—having led all the Hurons before Monsieur the Governor, in order to thank him for so much kindness and honor as he did them—asked them in his presence, all in succession, what that is which touched them the most, and most inclined them to embrace the faith. The first said, that what struck him chiefly was, to consider the omnipotence of God, with whom nothing is impossible; and to think of the [115] marvelous works which he has done, from the beginning of the world,—as, to have drawn so many creatures out of nothing; to have caused the children of Israel to pass through the red sea with dry feet; to have fed them with the Manna for the space of forty years; to have satisfied several thousand persons with five loaves and two fishes; to have raised Lazarus from the dead, four days after death; and countless other like wonders.

Another said that what touched him very strongly was, to see men and Religious maids leave their own

que l'on faisoit pour honorer Dieu, quand nous voyons, disoient-ils, tout le monde s'affsembler, icy les Dimanches & les Fêtes, pour ouyr la Messe, & pour prier Dieu, quand nous voyons les Confessions & Communion [116] frequente & pratquee avec tant de deuotion, quand nous considerons ce que l'on fait pour les Sauvages, comme on leur faict des champs, comme on leur bastit des maisons, comme on les assiste au corps & en l'ame, c'est ce qui nous fait dire que la foy est vne chose importante, & que ce que vous enseignez est veritable. Vers le Printemps il en arriua vn sixiesme, qui auoit esté baptisé en passant par Montreal, avec quelques Algonquins, il logea pour l'ordinaire à l'Hospital, avec Pierre son Camarade, & tascha de recompenser avec sa ferueur le peu de temps qu'il auroit, & de se faire instruire auant son Baptisme. Il a donné toute forte de contentement au Pere Brebeuf, le peu de temps qu'il a peu l'auoir pour son Maistre. Voylà l'estat auquel ont esté nos cinq ou six pensionnaires Hurons, qui seroient sans doute en plus grand nombre, si les moyens estoient plus grands, au reste vne chose leur a causé de la crainte, & donné de la peine, sçauoir le retour en leurs pays: car disoient-ils, tandis que nous ferons icy parmy vous, il ne [117] nous est pas quasi possible d'offencer Dieu, voyant tant de bons exemples de vertu, & point de vices: mais en nostre pays: c'est tout au contraire, on ne sçait que c'est que de bien faire, c'est vn chaos de confusion & de desordre, & puis disoient les derniers baptisez, il n'y a quasi encore personne en nostre bourg, ny des circonuoisins, qui ait solidement embrasse la foy, nous sommes les premiers & les vniques. C'est ainsi qu'ils parloient

country, where they were much at their ease, and without danger, in order to come to places where there is nothing but dangers and incredible inconveniences,—and all that in order to instruct them, and win them to God.

But the most part answered that what mainly attracted their attention was, to see all that was done to honor God. “When we see,” said they, “every one assemble here on Sundays and Feasts, in order to hear the Mass and to pray to God; when we see Confessions and frequent Communions, [116] observed with so much devotion; when we consider what is done for the Savages,—how fields are prepared for them, how houses are built for them, how they are assisted in body and soul,—that is what makes us say that faith is something important, and that what you teach is true.” Toward Spring there arrived a sixth, who had been baptized in passing through Montreal, together with some Algonquins. He lodged, as a rule, at the Hospital, with Pierre, his Comrade, and tried to compensate with his fervor for the little time that he should have, and to become instructed before his Baptism. He has given every sort of contentment to Father Brebeuf, in the short time that he could have him for his Teacher. Such has been the status of our five or six Huron boarders, who no doubt would be more numerous if the means were greater. Howbeit, one thing has caused them fear and given them pain,—to wit, the return to their country; “For,” they said, “while we shall be here among you, it [117] is hardly possible for us to offend God, seeing so many good examples of virtue, and no vices: but in our own country, it is quite the contrary,—one knows not what it is to do right;

& qu'ils representoient le danger, auquel ils se croyoient d'offencer la diuine Maïeste: & en effect ils ont iuste subiect de craindre, & nous aussi: & quand bien quelqu'un d'eux viendrait à trebucher, il ne s'en faudroit pas estonner. Nous esperons toutefois en la diuine bonté qu'elle les conseruera, & qu'elle perfectionnera ce qu'elle a commencé. Ils partirent tous vers la-my-Iuin, pour retourner en leur pays, en la compagnie d'environ six-vingts autres Hurons, qui estoient venus en traite. Cette façon de Seminaire est aisée, & se peut faire à petis frais, & est excellente, choisissant nombre de ieunes gens de vingt [118] ou vingt-cinq ans, de bonne volonté, & bon esprit, & les cultiuant vn Automne, & vn Hyuer parmy nos François, & nos Chrestiens Algonquins, leur faisant voir & gouster la profession du Christianisme parmy nous, & parmy des gens de leur pays mesme, & puis les renuoyant sous la Garde, & la conduite de nos Peres, qui sont aux Hurons: mais ie ne sçay si la rage des Hiroquois ne nous priuera point de cette consolation, & eux d'un si grand bon-heur. Si les Hurons estoient gagnez, la nation des Neutres, & autres voisines ne tarderoit gueres à fuiure. Les Hurons qui sont venus en traite, nous ont dit que ce sont à present les principaux du pays qui se font instruire.

it is a chaos of confusion and of disorder." "And then," said the one last baptized, "there is as yet scarcely any one in our village, or in those round about, who has solidly embraced the faith. We are the first and the only ones." Thus they spoke, and represented the danger wherein they believed themselves to be, of offending the divine Majesty. In fact, they have just cause to fear, and we also; and if, indeed, some one of them should happen to stumble, we must not be surprised. Nevertheless, we hope in the divine goodness that it will preserve them, and that it will perfect what it has begun. They all went away toward the middle of June, in order to return to their own country, in the company of about six-score other Hurons, who had come for trade. This plan of Seminary is easy, and can be realized at small expense, and is excellent,—choosing a number of young men, of twenty [118] or twenty-five years, of good will and good intelligence, and training them one Autumn and one Winter among our French and our Algonquin Christians; causing them to see and to taste the profession of Christianity among us, and among people of their very country; and then sending them away, under the Guard and the guidance of our Fathers who are with the Hurons. But I know not whether the rage of the Hiroquois will not deprive us of this consolation; and them, of so great a good fortune. If the Hurons were won over, the nation of the Neutrals, and others neighboring, would hardly be slow to follow. The Hurons who have come for trade have told us that these who are being instructed are, at present, the principal men of the country.

[119] CHAPITRE VIII.

DE LA MISSION DE TADOUSAC.

IL y a trois ans que nous commençames cette Mission, nous allions chercher des nations bien loin, & quitions là nos voisins, cela prouenoit de leur mauuaife dispositiõ, & de l'aersion qu'ils tesmoignoient aux choses de la foy: mais depuis quelques années, Dieu en ayant touché d'entre eux fortement, ils sont venus souuent nous voir, & demander d'estre instruits, puis enfin nous ont prié & coniuré d'aller en leur pays passer quelques mois de l'annee, ce qui a tres-bien retüffi, en forte que quantité de petites nations circonuoißines, esmeuës du bruiet & de l'exemple de ces premiers, sont forties de ces grandes forests du Nort, comme de pauvres brebis esgarees & perduës, pour chercher elles-mesmes le Pasteur, & se sauuer de la gueule des loups. Ces pauvres [120] gens, ayant ouy la parole de Dieu, & gousté sa douceur, s'en retournoient d'avec nos Peres en leur pays pleins de regret & de déplaisir, de n'auoir personne qui cultiuast cette semence celeste, qu'ils emportoient en leurs cœurs; chacun au moins remettoit de retourner le Printemps, & l'Esté, & prioit le Pere qui les enseignoit, de reuenir aussi lu-mesme en ce temps-là. Madame la Duchesse d'Aiguillon nonobstant les estranges sujets de douleur & tristesse qu'elle a eu, & qui eussent abattu le courage d'une infinité d'autres, n'a pas laissé d'estendre ses soins, & ses affections

[119] CHAPTER VIII.

OF THE MISSION AT TADOUSAC.

IT is three years since we began this Mission; we were going in quest of nations very distant, and were leaving our neighbors there; that proceeded from their bad disposition, and from the aversion which they showed for the things of the faith. But within some years past, God having strongly influenced some of them, they have often come to see us, and to ask to be instructed; then, in fine, they begged and entreated us to go into their country, to spend some months of the year. This has succeeded very well,—insomuch that many little nations round about, moved by the rumor and the example of the former ones, have issued from these great forests of the North,—like poor sheep, straying and lost,—in order themselves to seek the Pastor, and save themselves from the jaws of the wolves. These poor [120] people, having heard the word of God, and tasted its sweetness, returned from the company of our Fathers into their own country, full of regret and affliction at having no one to cultivate that heavenly seed which they carried away in their hearts. Each one counted on returning at least in the Spring and in the Summer, and begged the Father who taught them to return himself also, at that time. Madame the Duchess d'Aiguillon, notwithstanding the unusual causes of grief and sadness that she has had, and that would have prostrated the

ordinaires fur nos Miffions, & nommément fur cellecy de Tadoufac. Le P. Charl. Lalemât m'efcrit de France qu'entendant les larmes & les plaintes des Sauvages de ces quartiers-là, fur ce qu'ils auoient fi peu fouuent des perfonnes pour les instruire, elle aourny dequoy entretenir cette annee, les Peres neceffaires à cete miffion. Auant que nous euffiôs eu cette nouuelle, nous auions preuenû fes penfees, & le P. de Quen y eftoit allé dès le Prin-têps, avec vn heureux fuccez: en voicy le fômaire.

[121] Si toft que les Sauvages eurent entendu la nouuelle que le Pere venoit en Canot, ils enuoyerent vne troupe de ieunes gens au deuât avec vne chaloupe, qu'ils auoient pour l'embarquer, & comme il mit pied à terre, ils firent tous paroître vne merueilleufe ioye avec des reproches amoureufes d'un trop long retardement contre la parolle qu'il leur auoit donnée de fe trouuer à Tadoufac dès le commencement du prin-temps: puis ils se mirent à luy raconter ce qu'ils auoient fait en l'attendant. Car voyant qu'il tardoit, ils auoient choifi vn ieune Sauvage fort bon Chretien venu de Sillery depuis peu, & l'auoient eftably maiftre des prieres, il auoit appris à Sillery celles du matin & du foir avec la façon de dire le Chappellet. Le Capitaine luy parla, & luy fit entendre comme il auoit eu charge du Pere fi toft que les Sauvages feroient arriués à Tadoufac au prin-temps de les affembler tous dans vne grande cabane deux fois le iour, le matin & le foir, pour y prier Dieu publiquement qu'ils ne fçauoient encore gueres de chofes: que pour luy, ayât hyuerné [122] à Sillery, il auoit eu la commodité d'apprendre, & auoit veu la pratique des prieres qu'ils fupplioient d'en prendre la charge, que tous

courage of countless others, has none the less extended her care and her customary affection toward our Missions, and notably upon this one at Tadousac. Father Charles Lalemant writes to me from France that, hearing the tears and the complaints of the Savages of those quarters, because they so seldom had persons to instruct them, she has furnished means for supporting, this year, the Fathers necessary to that mission. Before we had received this news, we had anticipated her thoughts, and Father de Quen had gone thither as early as Spring, with excellent success; here follows a summary thereof.

[121] As soon as the Savages had heard the news that the Father was coming by Canoe, they sent a band of young men to meet him with a shallop which they had, in order to put him on board; and as he landed, they all showed a wonderful joy,—together with loving reproaches because of too long a delay, contrary to the word which he had given them, to be at Tadousac by the beginning of spring; then they proceeded to relate to him what they had done while waiting for him. For, seeing that he was late, they had chosen a young Savage,—a very good Christian, recently come from Sillery,—and had appointed him master of prayers. He had learned at Sillery those for morning and evening, together with the manner of reciting the Rosary. The Captain spoke to him, and gave him to understand how he had received charge from the Father, as soon as the Savages should have arrived at Tadousac in the spring, to assemble them all in a large cabin, twice a day, morning and evening, in order there to pray to God in public; that as yet, they knew very little,—but, as for him, having wintered [122] at Sillery, he had had the oppor-

feroient obligés de luy obeïr. Apres luy auoir tenu ce discours il luy mit vn grãd fouët de corde à gros nœuds entre les mains pour toucher sur ceux qui manqueroient de se trouuer aux prieres.

De plus par vne simplicité innocente voyant que ceux qui instruissent parmy nous, portent vne couronne à la teste, ils luy en firent vne pensant que cela fust necessaire. Ce bon Neophyte exerça sa charge avec vn grand zele & vn grand soing, les assemblant tous soir & matin, prononçant tout haut les prieres, recitant avec eux le Chappellet, & leur enseignant ce qu'il sçauoit, avec vn grand contentement de tous ces bonnes gens & vne grande edification de quelques François, qui estoient descendus au prin-temps de Kebec à Tadoufac. Le Pere les cõgratula fort à ces bõnes nouuelles, & prit ce ieune garçon pour son cõpagnon, ne luy ostant rien de sa charge que la Couronne qu'il auoit à la teste.

[123] La premiere chose que fit le Pere, fut vne criée par toutes les cabanes qu'on amenaist tous les enfans auant l'vfrage de raison qui n'estoient pas encore baptizez, afin de leur conferer ce sacrement, ce qui fut bien-toist executé par la diligence & pieté des parents, qui en furent ravis d'aïse: ils les amenerent à la Chapelle, c'est vne pauvre mafure bastie à la haste par les François, qui font la descharge des Nauires à Tadoufac, & qui à faute d'autre lieu, fert de Chappelle. Cela fait, le Pere assemble en particulier tous les Chrestiens, & leur fait exhortation, tous se confessent avec vne singuliere consolation & deuotion, il ne donna pourtant à cet abord la Communion qu'à ceux qu'il iugea les plus capables, ils assistoient tous les matins aux prieres, & à la Messe,

tunity to learn, and had seen the practice of prayers; and they besought him to take charge thereof, saying that all would be obliged to obey him. After having spoken thus to him, he put in his hands a heavy whip of cords, with large knots, in order to beat those who should fail to be present at the prayers.

Furthermore, with an innocent simplicity, having seen that those who instruct among us wear the tonsure on their heads, they made him one, thinking that that was necessary. This good Neophyte exercised his charge with great zeal and great care,—assembling them all, evening and morning; pronouncing aloud the prayers, reciting with them the Rosary, and teaching them what he knew,—to the great satisfaction of all those good people, and to the great edification of some Frenchmen who had come down, in the spring, from Kebec to Tadousac. The Father heartily congratulated them upon these good tidings, and took that young lad for his companion, removing nothing from his office but the Tonsure that he had on his head.

[123] The first thing that the Father did, was to make a proclamation through all the cabins, that they should bring all the children under the age of discretion, who were not yet baptized, so as to confer upon them this sacrament,—which was soon executed by the diligence and piety of the parents, who were transported with delight. They brought them to the Chapel, a poor hut,—built in haste by the French, who unlade the Ships at Tadousac,—which, for want of other room, serves as Chapel. That done, the Father privately assembles all the Christians, and makes an exhortation to them; all confess themselves with singular comfort and devotion; neverthe-

entendoient l'instruction qui se faisoit à l'Euangile, apres laquelle les Cathecumenes fortoient. La plus grande partie du iour se passoit à enseigner en particulier, les hommes & les femmes, à faire le Catechisme aux enfants, à disposer ceux qui demandoiēt le Baptême, à apprendre par cœur le [124] *Pater, l'Aue, le Credo*, & ce qu'il faut dire soir & matin, de quoy ils font tres auides. Sur la fin du iour ils s'assembloient derechef en la Chappelle; le Pere faisant vn cry au milieu de ce petit village portatif, vous eussiez veu tous ces pauvres gens hommes & femmes, grands & petits fortir à la foule de leurs taudis, quitter leur besongne, & leurs ieux, & courir à la Chappelle pour faire les prieres, & escouter la doctrine Chrestienne. Tous ceux qui n'estoient pas encore Baptisez, pressoient avec importunité pour obtenir ce bon-heur, ils s'entrecourageoient, & se demandoient l'un à l'autre quand feras-tu baptisé? vn d'entre-eux fameux forcier, disoit vn iour au Pere ie voy bien que vous differez tousiours mon baptême à dessein, vous croyez que ie le demande par feinte, & sans desir de quitter mes mauuaises coustumes que vous me reprochez, il n'importe: differez tant que vous voudrez, esprouuez-moy tant qu'il vous plaira, enquestez-vous de ma vie, ie ne perdray pas pourtant courage, ie ne laisseray pas d'esperer, & vous importuner, & assister [125] aux prieres: le Pere le consola, & luy donna esperance: mais il n'osa pas s'y fier encores: ie l'ay desia dit plusieurs fois, on ne sçauroit trop long temps esprouuer les Sauvages, ils en font beaucoup mieux par après. Le Pere se resolut donc de pourfuiure leur instruction, & leur esprouue, & les differer quasi tous à la venuë des vaisseaux, ou à

less, on that first occasion, he granted Communion only to those whom he judged most fit therefor. They were present every morning at prayers and at Mass, and heard the instruction which was given after the Gospel, after which the Catechumens went out. The greatest part of the day was spent in teaching the men and the women, in private; in rehearsing the Catechism to the children, preparing those who requested Baptism, and teaching by heart the [124] *Pater*, the *Ave*, the *Credo*, and what must be said evening and morning, for which they are very eager. Toward the end of the day, they assembled again in the Chapel; upon the Father making a proclamation in the midst of that little portable village, you would have seen all those poor people, men and women, great and small, issuing in a crowd from their hovels, leaving their work and their sports, and running to the Chapel in order to say the prayers and listen to the Christian doctrine. All those who were not yet Baptized, were urging with importunity, to obtain this blessing; they would encourage one another and inquire of one another, "When shall you be baptized?" One of them, a famous sorcerer, said one day to the Father, "I see well, that you always put off my baptism on purpose; you believe that I request it as a pretense, and without desire of giving up my bad practices, with which you reproach me. No matter,—put it off as long as you will; try me as much as you like; inquire about my life. I shall nevertheless not lose courage; I shall not cease to hope, and to importune you, and to attend [125] prayers." The Father consoled him and gave him hope, but dared not trust him as yet; I have already said several times, that one cannot try the Savages

l'Automne, il choisist pourtant deux hommes, & deux fêmes chefs de deux bônes familles: qui viuoïët fort paisiblement pour leur cōferer ces eaux salutaires, tous leurs enfants estoient desjà baptisez. Vn de ces quatre s'entretenant vn iour familièrement avec le Pere, luy racontoit quelque traits de la diuine Prouidence sur sa vie, i'ay tousiours esté heureux à la chasse, disoit-il, quand i'allois visiter les attrapes que i'auois faittes pour prendre des Castors & des Ours, ie trouuois tousiours ma proye, & ne retournois iamais vuide, cela m'estōnoit fort, veu que mes camarades ne prenoient souuent rien, ie disois à part moy: mais qui est celuy là, qui me donne à manger si liberalement, sans doute il m'ayme & me veut du bien, [126] ie le voudrois bien cognoistre pour l'en remercier, là dessus vous ayant entendu parler, comme il y a vn Dieu, qui a tout fait, & qui gouuerne tout, i'ay pensé incontinent que c'estoit celuy qui me donnoit à manger, & m'attiroit à sa cognoissance par ce soing qu'il auoit de moy. Je n'osois pas pourtant vous demander le Baptême, n'estant pas encor assez instruit, & doutant mesme à par moy, si ie pourrois executer ce que vous nous apprenez, viuant vne bonne partie de l'annee dans les bois, où nous sommes contrains de chercher nostre vie. Mais à present que ie suis suffisamment instruit, & que vous m'asseurez que ie peux honorer ce grand Dieu par tout, & dans les bois mesmes, attendant qu'il en ordonne autrement, ie desire l'aymer & le seruir toute ma vie, & vous prie de me donner le Baptême, qui en est l'entrée: Cét homme donc fut Baptisé avec sa femme, & en suite furent mariez en l'eglise, avec cet autre mesnage, dont i'ay fait mention. Vne

too long,—they are much the better for it afterward. The Father then resolved to continue their instruction and their probation, and to put off nearly all of them till the coming of the vessels, or till Autumn; he chose, nevertheless, two men and two women, heads of two good families, who were living very peaceably,—in order to grant them those salutary waters; all their children were already baptized. One of these four, familiarly conversing one day with the Father, told him some instances of the divine Providence over his life. “I have always been fortunate in hunting,” said he; “when I went to visit the traps that I had made in order to catch Beavers and Bears, I would always find my prey, and never returned empty-handed,—that astonished me greatly. Seeing that my comrades often took nothing, I would say to myself apart: ‘But who is that one, who gives me to eat so liberally? No doubt he loves me and wishes me well; [126] I would much like to know him, in order to thank him for it.’ Thereupon, having heard you mention how there is a God, who has made everything, and who governs all, I straightway thought that it was he who gave me to eat, and was attracting me to his acquaintance by this care that he had for me. Nevertheless, I did not dare to ask you for Baptism, not yet being sufficiently instructed, and even doubting within myself whether I could accomplish what you teach us,—living a good part of the year in the woods, where we are constrained to seek our living. But, now that I am sufficiently instructed,—and that you assure me that I can honor this great God everywhere, and even in the woods, until he order otherwise,—I desire to love him and to serve him all my life; and I beg you to give me

ieune veufue fort bien difpofée, les fuiuit, & tous en-semble tefmoignerent vne deuotion & ioye finguliere. [127] Le Pere auoit prié Monfieur Marfolet qui eftoit party deuant luy, pour venir à Tadoufac, que s'il rencontroit quelque malade à la mort, il le baptifast. Si toft qu'il y fut arriué, il va par les cabanes, il trouue vn pauure vieillard qui combattoit avec la mort: depuis quelques iours, & n'attendoit qu'un heureux moment de la Diuine Prouidence pour luy ceder. Le fieur Marfolet luy parle l'inſtruit, luy demande s'il veut eſtre baptifé, que le Pere luy en a donné commiffion: c'eſt ce que i'attens dit-il, & ce que ie deſire pour partir de ce monde: on le Baptiſe, & incontinent apres il meurt, & s'en va au Ciel prendre la place que cette eau Sacrée luy dōna. Vn enfant tomba malade le lendemain de fon Baptiſme: ſes parens l'aymoient vniquement, c'eſtoit toute leur cōſolation, on appelle le Pere de Quen pour le viſiter, & prier Dieu pour ſa ſanté, il y va, il trouue ce pauure enfant fort mal, & ſon Pere & ſa Mere triftes au poſſible, ils n'eſtoient pas encore Chreſtiens, & le Pere eſtoit vn vieillard fort addonné aux ſonges & ſuperſtitions: le [128] Pere de Quen fait quelques prieres pour le malade, & taſche de cōſoler le Pere & la Mere: mais tout cela auoit peu d'effect, voicy entrer de bonne fortune vn des Neophytes de Sillery qui auoit emmené le Pere à Tadoufac, il s'adreſſe au vieillard, & l'exhorte de mettre ſon eſperance en celuy qui a tout fait, que luy ſeul peut rendre la ſanté à ſon fils, & non pas le Diable ennemy de tous les hommes, mais que s'il deſire deſtre exaucé, il faut qu'il renonce au pacte qu'il a avec ce malin eſprit, qu'il abandonne ſes ſuperſtitions, & qu'il donne

Baptism, which is the entrance thereto." This man, then, was Baptized with his wife, and afterward they were married, conformably to the Church, along with that other household of which I have made mention. A young widow, very well disposed, followed them, and all together showed a singular devotion and joy. [127] The Father had requested Monsieur Marsolet⁸—who had started before him, in order to come to Tadousac—that, if he encountered any one sick unto death, he should baptize him. As soon as the sieur had arrived there, he goes through the cabins; he finds a poor old man who had been struggling with death for several days past, and was expecting only a happy moment from the Divine Providence, in order to yield to it. The sieur Marsolet speaks to him, instructs him, asks him if he wishes to be baptized,—saying that the Father has given him this commission. "That is what I await," he said, "and what I desire, in order to depart from this world." He is Baptized, and straightway afterward he dies, and goes thence to Heaven, to take the place which that Sacred water gave him. A child fell sick the morrow of its Baptism: its parents loved it singularly,—it was their whole consolation. They call Father de Quen to visit it, and to pray to God for its health. He goes thither, he finds this poor child very sick, and its Father and Mother extremely sad; they were not yet Christians, and the Father was an old man, much given over to dreams and superstitions. [128] Father de Quen offers some prayers for the sick, and tries to console the Father and the Mother, but all that had little effect. At this point, by good fortune, enters one of the Neophytes of Sillery, who had conducted the Father to Tadousac.

presentement au Pere les instruments dont il se fert, ie l'ay desia fait, respond-il, i'ay ietté mon tambour, & ie vendis hier aux François vne robbe superstitieuse que i'auois fait peindre, comme ie l'auois veuë en fonge pour ma sãte; voilà qui va bien, repart le Neophyte, mais il faut encore donner le sac que vous tenez caché, c'est là où est le reste de vos maudits instruments, à ce mot ce bon homme fut surpris, c'estoit luy arracher le cœur que de luy enleuer ce paquet, où il auoit enueloppé le reste de sa magie: [129] mais qu'eust-il fait, il craignoit plus la mort de son fils encore que la perte de ce sac. Il le prend donc, & le met entre les mains du Pere, tremblant de tout le corps, comme s'il eust deu perdre tout ce qu'il auoit au monde; alors le Pere commande à tous les Sauuages de se mettre à genoux, & prier Dieu pour la santé de cét enfant, ils le font, & pendant vn Crucifix au dessus de sa teste, à la place du sac de magie, il plûst à Dieu que la fièvre diminuast deslors, & le lendemain l'enfant estant guery, ses parens l'emmenèrent à l'Eglise, fort consolez, & prièrent le Pere de les instruire, & disposer au baptesme, ce qu'il fist, mais il n'osa pas encore leur confier le Sacrement, remarquant en eux de fois à autres quelque attache à leurs songes & superstitions.

Voicy en fuitte de cette hystoire vne action genereuse de ce bon Neophyte, qui auoit charge des prieres auant l'arriuee du Pere, comme le Vieillard eust donné son sac de magie, ce ieune Chrestien se souuint que le Pere auoit presché le iour d'auparauãt, qu'il ne falloit point estre hypocrite, ny croire à demy, & [130] donner seulement vne partie de ses

He addresses himself to the old man, and exhorts him to put his hope in him who has made all,—that he alone can restore health to his son, and not the Devil, the enemy of all men; but that, if he desires to be heard, he must renounce the compact which he has with that evil spirit; he must abandon his superstitions, and presently give the Father the instruments which he uses. “I have done so already,” he answers; “I have thrown away my drum; and yesterday I sold to the French a superstitious robe that I had had painted, as I had seen it in a dream, for my health.” “That is very well,” replies the Neophyte; “but you must still give the pouch which you keep concealed; that is where the rest of your cursed instruments are.” At this word, the good man was surprised; it was tearing his heart out, to take from him this bundle, in which he had enveloped the remainder of his magic,—[129] but what could he do? he dreaded his son’s death still more than the loss of this pouch. He takes it, accordingly, and puts it in the Father’s hands, trembling in all his body, as if he had had to lose all that he had in the world. Then the Father commands all the Savages to kneel, and to pray God for the health of this child; they do so, and,—suspending a Crucifix above his head, in the place of the pouch of magic,—it pleased God that the fever should decrease from that time. The next day, the child being cured, his parents brought him to the Church, much consoled, and prayed the Father to instruct them, and prepare them for baptism; this he did, but he dared not yet bestow upon them this Sacrament, observing in them from time to time some attachment to their dreams and superstitions.

instruments diaboliques, cachant l'autre, qu'il falloit tout donner, qu'il iroit luy-mefme vn de ces iours en faire la vifite par les cabanes. Ce bon Neophyte donc à la veuë du fac du Vieillard, fe fent pouffé de l'efprit de Dieu, s'en va fubitement dans toutes les cabanes, foüille tous les paquets, vifite tous les sacs, emporte fans refiftance luy feul toutes ces defpotiïlles du demon, les porte à la Chapelle, & en fait vn prefent à Dieu. Le Pere tout ioyeux de cét heureux coup, appelle les principaux Sauuages, leur fait vn feftin, fe confole avec eux, & leur montrant en vn monceau tous ces miferables inftrumens: voila leur dift-il, ce qui retient le diable parmy vous; voila les cordes dont il vous lie, fus mettez y le feu, bruflez-les. Le Pere leur fait vn prefent de petun, & chacun allumant fon calumet, iette le feu quant & quant dans ces meubles d'impieté, puis ayant tous enfemble remercié Dieu, & chanté vne chanfon, en figne de refiotiffance, ils s'en vont fort contens.

Outre les fuperftitions, ils ont encore [131] d'autres vices, qui nous donnent bien de la peine, ils font paffionnez au dernier point de la boiffon, & s'en-yurent facilement, quand ils en peuuent traiter, de là s'enfuiuent les pechez deshonneftes, fur tout en la ieuneffe. Ceux qui leur vendent du vin ou de l'eau de vie, font vn tord irreparable à leur falut. Vn Neophyte zelé fift vn traict hardy fur ce fubiect. Le Pere ayant vn iour acheué fon exhortation: ce Chretien fe leua, & demanda permiffion de dire vn mot à l'affemblée. Ouy da, dit le Pere, parlez: nous vous efouterons. C'eft vn bruiet qui court fit-il, que la ieuneffe fe desbauche à present, qu'on va voir les filles

Here follows, as sequel to this story, a generous action of that good Neophyte who had charge of the prayers before the Father's arrival. When the Old Man had given up his pouch of magic, this young Christian remembered that the Father had preached, the day before, that they must not be hypocritical, nor believe by half, and [130] give only a part of their diabolical instruments, hiding the other,—that they must give all; that he himself would go, one of these days, to make a search for these among the cabins. This good Neophyte, then, at the sight of the Old Man's pouch, feels himself impelled by the spirit of God; he suddenly goes away into all the cabins; ransacks all the bundles, and inspects all the pouches; carries off without resistance, himself alone, all these spoils of the fiend; conveys them to the Chapel; and makes a present of them to God. The Father, overjoyed at that excellent action, calls the principal Savages, makes them a feast, and takes comfort with them; and showing them, in a single heap, all those wretched instruments, "There," said he to them, "is what keeps the devil among you; there are the cords with which he binds you,—put fire beneath them, and burn them." The Father makes them a present of tobacco, and each one, lighting his calumet, then and there throws the fire into these implements of impiety; then, having all together thanked God, and sung a hymn in token of rejoicing, they go away, well content.

Besides the superstitions, they have still [131] other vices, which give us much trouble. They are to the last degree passionately fond of drink, and are easily intoxicated, when they can trade for any; thence follow the indecent sins, especially in the

la nuit, que les filles deuiennent folles & fans esprit, qu'il y a des hommes parmy nous, qui veulent auoir deux femmes, ce n'est pas là ce que nous auons promis à Dieu, il faut empescher que le mal n'aille plus auant: pour moy ie ne veux pas faire du Capitaine, n'y encore moins du Docteur: mais i'ay de la peine à tenir mon cœur & ma lange, quand ie vois, qu'on ferme les yeux à vn mal cognu, il faudroit que ceux qui sçauent ces coureurs [132] de nuit, & ces personnes qui ne se contentent pas d'une femme, les declarassent publiquement: vne bonne vieille qui estoit au Sermon, touchée de la crainte de Dieu, prend la parole, & nomme tout haut ceux qu'elle cognoissoit. On sort sur le champ de la Chappelle, on s'affemble dans la plus grande cabane, on y appelle le Pere, vn Neophyte va luy-mesme chercher les garçons & les filles qu'on auoit nommez, & d'autres qu'on soupçonnoit, les oblige d'entrer; on les interroge tous, ils auoient franchement deuant toute l'assemblée telles visites: mais ils protestent que ce ne sont que recherches de mariage accoustumées parmy eux, si cela est, dist, nostre bon Chrestien, declarez vos affections à vos parens, prenez leur aduis, & celui du Pere, de peur que vous ne vous repentiez, quand vous ferez liez dans le mariage, & qu'ainsi vous ne vous quittiez avec scandale, visitez-vous le iour, & non la nuit, la foy & la priere nous deffendent cette coustume: ils le promirent, & s'en allerent fort contents de part & d'autre. Cela n'a pas peu seruy.

[133] Ce mesme Neophyte fut blessé l'Automne dernier, par la cheute d'un gros arbre qui tomba sur

youth. Those who sell them wine or brandy do an irreparable wrong to their salvation. A zealous Neophyte dealt a bold stroke in this matter. The Father, having one day finished his exhortation, this Christian arose, and asked permission to speak a word to the assembly. "Certainly," said the Father; "speak,—we will listen to you." "It is a current rumor," said he, "that the young people are becoming corrupt, at present,—that the men go to see the girls at night; that the girls become wanton and witless; that there are men among us who wish to have two wives. That is not what we have promised to God; we must prevent the evil from proceeding further. As for me, I do not wish to act the Captain, nor still less, the Doctor: but I can hardly restrain my heart and my tongue, when I see that your eyes are closed to a known evil. Such as know those who stroll [132] at night, and those persons who are not content with one wife, ought to declare them publicly." A good old woman who was at the Sermon, touched by the fear of God, speaks, and names aloud those whom she knew. They immediately leave the Chapel; they assemble in the largest cabin, and call the Father thither. A Neophyte goes in person to seek the youths and girls who had been named, and others who were suspected, and obliges them to enter. All are questioned; they avow frankly before the whole assembly such visits, but they protest that they are only suits of marriage, customary among them. "If that be the case," said our good Christian, "declare your affections to your parents; take their advice and that of the Father, lest you repent when you shall be bound in marriage, and thus leave one another with scandal. Make

luy, tout au travers du corps, & le mist en danger de sa vie: Dieu le deliura pourtant, quoy qu'il luy foit resté vne douleur d'estomach continuelle: si tost qu'il se fut retiré de ce mauuais pas, il remercia Dieu de luy auoir conferué la vie, & s'humilia quand & quand, recognoissant que ce mal luy estoit arriué pour chastiment de sa faute, de ce que commençant son trauail, il ne l'auoit pas offert à Dieu, selon sa coustume, & proposa de ne plus rien entreprendre, sans l'auoir presenté à Dieu, & imploré auparauant son assistance. Le Pere estant arriué à Tadoufac, il le vint incontinent trouuer pour se confesser, puis s'entretint avec luy des bons sentiments que Dieu luy auoit donné pendant l'Hyuer; ie vous diray franchement, dist-il, la pensèe que i'eus, quand ie fus bleffé, afin que vous la redressiez, si elle n'est pas bonne: ie disois à Dieu, Seigneur ie voudrois bien guerir, & viure iusques au Prin-temps, afin de voir encore vne fois les Peres qui m'ont [134] instruit. Je sçay, mon Dieu, que ie vous ay offensé, & qu'il y a quelque chose dās mon cœur qui vous déplaist, si ie meurs auant la venuë du Pere ie ne pourray me confesser, & cela m'empeschera peut-estre de vous aller voir au ciel, voilà ce qui m'afflige, & qui fait que ie vous demande la prolōgation de ma vie, iusques au Prin-temps où ie verray le Pere, s'il garde sa promesse, faites neantmoins mō Dieu tout ce qu'il vous plaira, vous estes le maistre de la vie, ie vous demande pardon des pechez que i'ay cōmis, ie desire d'y satisfaire, & dès maintenant ie me refous de ne point manger tout ce iourd'huy pour chastier ma chair: ie sentiray la faim dans l'abondance de

your visits by day, and not by night; the faith and prayer forbid us this custom." They promised it, and went away very well satisfied on both sides. That aided not a little.

[133] This same Neophyte was wounded, last Autumn, by the fall of a great tree, which fell upon him, right across his body, and put him in danger of his life; God nevertheless delivered him, though there has remained with him a chronic pain in the stomach. As soon as he had released himself from this mishap, he thanked God for having spared his life, and then and there humbled himself,—acknowledging that this injury had happened to him for punishment of his fault, because, on beginning his work, he had not offered it to God, according to his custom,—and proposed to undertake nothing further, without having presented it to God, and first implored his assistance. The Father having arrived at Tadousac, this man immediately came to find him, in order to confess himself; then conversed with him of the good thoughts which God had given him during the Winter. "I will tell you frankly," said he, "the thought that I had when I was wounded, so that you may correct it if it is not good. I said to God: 'Lord, I would like to get well, and live till Spring, so as to see once again the Fathers who have [134] instructed me. I know, my God, that I have offended you, and that there is something in my heart which displeases you; if I die before the coming of the Father, I shall not be able to confess myself, and that will hinder me, perhaps, from going to see you in heaven. That is what grieves me, and makes me ask you for the extension of my life until Spring, when I shall see the Father, if he keeps his

ieune veufue fort bien difposée, les fuiuit, & tous enfemble tefmoignerent vne deuotion & ioye finguliere. [127] Le Pere auoit prié Monsieur Marfolet qui estoit party deuant luy, pour venir à Tadoufac, que s'il rencontroit quelque malade à la mort, il le baptifast. Si toft qu'il y fut arriué, il va par les cabanes, il trouue vn pauvre vieillard qui combattoit avec la mort: depuis quelques iours, & n'attendoit qu'un heureux moment de la Diuine Prouidence pour luy ceder. Le fieur Marfolet luy parle l'inſtruit, luy demande s'il veut eſtre baptifé, que le Pere luy en a donné commiffion: c'eſt ce que i'attens dit-il, & ce que ie deſire pour partir de ce monde: on le Baptife, & incontinent apres il meurt, & s'en va au Ciel prendre la place que cette eau Sacrée luy dōna. Vn enfant tomba malade le lendemain de fon Baptefme: ſes parens l'aymoient vniquement, c'eſtoit toute leur cōſolation, on appelle le Pere de Quen pour le viſiter, & prier Dieu pour ſa fanté, il y va, il trouue ce pauvre enfant fort mal, & ſon Pere & ſa Mere triftes au poſſible, ils n'eſtoient pas encore Chreſtiens, & le Pere eſtoit vn vieillard fort addonné aux ſonges & ſuperſtitions: le [128] Pere de Quen fait quelques prieres pour le malade, & taſche de conſoler le Pere & la Mere: mais tout cela auoit peu d'effect, voicy entrer de bonne fortune vn des Neophytes de Sillery qui auoit emmené le Pere à Tadoufac, il s'adreſſe au vieillard, & l'exhorte de mettre ſon eſperance en celuy qui a tout fait, que luy ſeul peut rendre la fanté à ſon fils, & non pas le Diable ennemy de tous les hommes, mais que s'il deſire deſtre exaucé, il faut qu'il renonce au pacte qu'il a avec ce malin eſprit, qu'il abandonne ſes ſuperſtitions, & qu'il donne

Baptism, which is the entrance thereto." This man, then, was Baptized with his wife, and afterward they were married, conformably to the Church, along with that other household of which I have made mention. A young widow, very well disposed, followed them, and all together showed a singular devotion and joy. [127] The Father had requested Monsieur Marsolet⁸—who had started before him, in order to come to Tadousac—that, if he encountered any one sick unto death, he should baptize him. As soon as the sieur had arrived there, he goes through the cabins; he finds a poor old man who had been struggling with death for several days past, and was expecting only a happy moment from the Divine Providence, in order to yield to it. The sieur Marsolet speaks to him, instructs him, asks him if he wishes to be baptized,—saying that the Father has given him this commission. "That is what I await," he said, "and what I desire, in order to depart from this world." He is Baptized, and straightway afterward he dies, and goes thence to Heaven, to take the place which that Sacred water gave him. A child fell sick the morrow of its Baptism: its parents loved it singularly,—it was their whole consolation. They call Father de Quen to visit it, and to pray to God for its health. He goes thither, he finds this poor child very sick, and its Father and Mother extremely sad; they were not yet Christians, and the Father was an old man, much given over to dreams and superstitions. [128] Father de Quen offers some prayers for the sick, and tries to console the Father and the Mother, but all that had little effect. At this point, by good fortune, enters one of the Neophytes of Sillery, who had conducted the Father to Tadousac.

instruments diaboliques, cachant l'autre, qu'il falloit tout donner, qu'il irait luy-même vn de ces iours en faire la visite par les cabanes. Ce bon Neophyte donc à la veté du sac du Vieillard, se sent pouffé de l'esprit de Dieu, s'en va subitement dans toutes les cabanes, fouille tous les paquets, visite tous les sacs, emporte sans résistance luy seul toutes ces despoüilles du demon, les porte à la Chapelle, & en fait vn present à Dieu. Le Pere tout ioyeux de cét heureux coup, appelle les principaux Sauvages, leur fait vn festin, se console anec eux, & leur montrant en vn monceau tous ces miserables instruments: voila leur dist-il, ce qui retient le diable parmy vous; voila les cordes dont il vous lie, fus mettez y le feu, bruslez-les. Le Pere leur fait vn present de petun, & chacun allumant son calumet, iette le feu quant & quant dans ces meubles d'impieté, puis ayant tous ensemble remercié Dieu, & chanté vne chanson, en signe de resioüissance, ils s'en vont fort contens.

Outre les superstitions, ils ont encore [131] d'autres vices, qui nous donnent bien de la peine, ils sont passionnez au dernier point de la boisson, & s'en-yurent facilement, quand ils en peuvent traiter, de là s'enfuiuent les pechez deshonestes, sur tout en la ieunesse. Ceux qui leur vendent du vin ou de l'eau de vie, font vn tord irreparable à leur salut. Vn Neophyte zelé fist vn traict hardy sur ce subiect. Le Pere ayant vn iour acheué son exhortation: ce Chretien se leua, & demanda permission de dire vn mot à l'assemblée. Ouy da, dit le Pere, parlez: nous vous escouterons. C'est vn bruiçt qui court fit-il, que la desbauche à present, qu'on va voir les filles

Here follows, as sequel to this story, a generous action of that good Neophyte who had charge of the prayers before the Father's arrival. When the Old Man had given up his pouch of magic, this young Christian remembered that the Father had preached, the day before, that they must not be hypocritical, nor believe by half, and [130] give only a part of their diabolical instruments, hiding the other,—that they must give all; that he himself would go, one of these days, to make a search for these among the cabins. This good Neophyte, then, at the sight of the Old Man's pouch, feels himself impelled by the spirit of God; he suddenly goes away into all the cabins; ransacks all the bundles, and inspects all the pouches; carries off without resistance, himself alone, all these spoils of the fiend; conveys them to the Chapel; and makes a present of them to God. The Father, overjoyed at that excellent action, calls the principal Savages, makes them a feast, and takes comfort with them; and showing them, in a single heap, all those wretched instruments, "There," said he to them, "is what keeps the devil among you; there are the cords with which he binds you,—put fire beneath them, and burn them." The Father makes them a present of tobacco, and each one, lighting his calumet, then and there throws the fire into these implements of impiety; then, having all together thanked God, and sung a hymn in token of rejoicing, they go away, well content.

Besides the superstitions, they have still [131] other vices, which give us much trouble. They are to the last degree passionately fond of drink, and are easily intoxicated, when they can trade for any; thence follow the indecent sins, especially in the

la nuit, que les filles deviennent folles & sans esprit, qu'il y a des hommes parmy nous, qui veulent auoir deux femmes, ce n'est pas là ce que nous auons promis à Dieu, il faut empescher que le mal n'aille plus auant: pour moy ie ne veux pas faire du Capitaine, n'y encore moins du Docteur: mais i'ay de la peine à tenir mon cœur & ma linge, quand ie vois, qu'on ferme les yeux à vn mal cognu, il faudroit que ceux qui sçauent ces coureurs [132] de nuit, & ces personnes qui ne se contentent pas d'une femme, les declarassent publiquement: vne bonne vieille qui estoit au Sermon, touchée de la crainte de Dieu, prend la parole, & nomme tout haut ceux qu'elle cognoissoit. On sort sur le champ de la Chappelle, on s'assemble dans la plus grande cabane, on y appelle le Pere, vn Neophyte va luy-mesme chercher les garçons & les filles qu'on auoit nommez, & d'autres qu'on soupçonnoit, les oblige d'entrer; on les interroge tous, ils auoient franchement deuant toute l'assemblée telles visites: mais ils protestent que ce ne sont que recherches de mariage accoustumées parmy eux, si cela est, dist, nostre bon Chrestien, declarez vos affections à vos parens, prenez leur aduis, & celui du Pere, de peur que vous ne vous repentiez, quand vous ferez liez dans le mariage, & qu'ainsi vous ne vous quittiez avec scandale, visitez-vous le iour, & non la nuit, la foy & la priere nous deffendent cette coutume: ils le promirent, & s'en allerent fort contents de part & d'autre. Cela n'a pas peu seruy.

[133] Ce mesme Neophyte fut bleffé l'Automne dernier, par la cheute d'un gros arbre qui tomba sur

youth. Those who sell them wine or brandy do an irreparable wrong to their salvation. A zealous Neophyte dealt a bold stroke in this matter. The Father, having one day finished his exhortation, this Christian arose, and asked permission to speak a word to the assembly. "Certainly," said the Father; "speak,—we will listen to you." "It is a current rumor," said he, "that the young people are becoming corrupt, at present,—that the men go to see the girls at night; that the girls become wanton and witless; that there are men among us who wish to have two wives. That is not what we have promised to God; we must prevent the evil from proceeding further. As for me, I do not wish to act the Captain, nor still less, the Doctor: but I can hardly restrain my heart and my tongue, when I see that your eyes are closed to a known evil. Such as know those who stroll [132] at night, and those persons who are not content with one wife, ought to declare them publicly." A good old woman who was at the Sermon, touched by the fear of God, speaks, and names aloud those whom she knew. They immediately leave the Chapel; they assemble in the largest cabin, and call the Father thither. A Neophyte goes in person to seek the youths and girls who had been named, and others who were suspected, and obliges them to enter. All are questioned; they avow frankly before the whole assembly such visits, but they protest that they are only suits of marriage, customary among them. "If that be the case," said our good Christian, "declare your affections to your parents; take their advice and that of the Father, lest you repent when you shall be bound in marriage, and thus leave one another with scandal. Make

[The page contains dense, illegible horizontal lines representing text.]

your visits by day, and not by night; the faith and prayer forbid us this custom." They promised it, and went away very well satisfied on both sides. That aided not a little.

[133] This same Neophyte was wounded, last Autumn, by the fall of a great tree, which fell upon him, right across his body, and put him in danger of his life; God nevertheless delivered him, though there has remained with him a chronic pain in the stomach. As soon as he had released himself from this mishap, he thanked God for having spared his life, and then and there humbled himself,—acknowledging that this injury had happened to him for punishment of his fault, because, on beginning his work, he had not offered it to God, according to his custom,—and proposed to undertake nothing further, without having presented it to God, and first implored his assistance. The Father having arrived at Tadousac, this man immediately came to find him, in order to confess himself; then conversed with him of the good thoughts which God had given him during the Winter. "I will tell you frankly," said he, "the thought that I had when I was wounded, so that you may correct it if it is not good. I said to God: 'Lord, I would like to get well, and live till Spring, so as to see once again the Fathers who have [134] instructed me. I know, my God, that I have offended you, and that there is something in my heart which displeases you; if I die before the coming of the Father, I shall not be able to confess myself, and that will hinder me, perhaps, from going to see you in heaven. That is what grieves me, and makes me ask you for the extension of my life until Spring, when I shall see the Father, if he keeps his

viande, que nous auons à present, afin d'appaiser vostre colere: il adiousta que ce iour-là qu'il auoit ieufné, il employa quasi tout en prieres, & nōmément à reciter son Chapellet, en se pourmenāt seul dās les bois, au plus grand froid de l'hyuer, & sans approcher du feu, le Pere l'encouragea fort à la perseuerance, & au zeile qu'il auoit pour empescher les vices; il en fit autant enuers les Capitaines, & les principaux [135] Sauuages, il ne demeura pas plus d'un mois & demy en cette mission, laquelle les Chrestiens de Sillery me contraignirent d'interrompre: depuis i'y ay enuoyé le P. Buteux à l'arriuee des nauires, afin de continuer ce saint ouurage, & nommément pour empescher les defordres de la boiffon, que les Sauuages traictent en cachette avec les François, qui sont dans les nauires, nonobstant les deffences & les chastimens de Monsieur le Gouverneur: la passion de quelque pelleterie, les aueugle & les fait tomber en cette faute, qui perd les ames & les corps de ces pauvres peuples. Ils s'apperçoient bien eux-mesmes, que la boiffon leur cause des maux infinis. C'est pourquoy les Chrestiens ont prié nos Peres de faire tout ce qu'ils pourroient, pour empescher que les François ne traitassent ny vin ny eau de vie à leur gens. Monsieur de Courpon Admiral de la flotte, y apporta toutes les diligences possibles dès son arriuee, faisant paroître vne ioye bien sensible de la conuersion de ces pauvres peuples, luy mesme a voulu estre le Parain de quelques-vns.

[136] Voicy vn mot que m'en escrit de T[ad]oufac le Pere Buteux. Les Sauuages d'icy font fort bien; les Capitaines me contentent grandement: mais il y

promise. Do, nevertheless, my God, all that you shall please; you are the master of life. I ask your pardon for the sins which I have committed; I desire to atone for them, and from now on I resolve not to eat anything throughout this day, in order to chasten my flesh; I will experience hunger in the abundance of meat that we have at present, so as to appease your anger.''' He added that he employed nearly all that day that he had fasted, in prayers, and especially in reciting his Rosary, walking alone in the woods, in the greatest cold of the winter, and without approaching the fire. The Father strongly encouraged him in perseverance, and in the zeal that he had for preventing vicious practices; he did the same with the Captains and the principal [135] Savages. He remained not more than a month and a half in that mission, which the Christians of Sillery constrained me to interrupt. Since then, I have sent thither Father Buteux at the arrival of the ships, in order to continue that holy work, and especially to prevent the disorders arising from the liquor which the Savages secretly trade for with the French who are in the ships, notwithstanding the prohibitions and the punishments of Monsieur the Governor. The passion for a few pelts blinds them, and makes them fall into this offense, which destroys the souls and the bodies of these poor peoples. They themselves perceive well that drink causes them infinite evils. This is why the Christians have begged our Fathers to do all that they can, in order to prevent the French from trading either wine or brandy to their people. Monsieur de Courpon, Admiral of the fleet, applied all possible diligence herein from the time of his arrival,—manifesting very evident joy at the

a bien à craindre que le vin & l'eau de vie ne fassent de grand maux, i'y apporteray tout le remede possible, i'attendray pour cét effect iusques apres l'Assomption de nostre-Dame à m'en retourner, ie m'en vais en baptiser quelques-vns à cette arriuee des vaisseaux, desquels nous auons eu nouuelle, ce iourd'huy septiesme d'Aoust à midy. Voila pour le present l'estat de la mission de Tadoufac, qui est l'entree de toutes les autres qui sont dans cette grande riuere. Les Sauuages de Gaspé & Miskou, qu'on rencontre encore deuant eux, venants de Frâce, en ont eu le bruit, & cōmencent a souhaitter la foy, & soupirer après leur salut. Voicy ce qu'en escrit au Pere le Ieune, le Pere Richard qui demeure à Miskou, avec le Pere Lionne arriué cette annee de France.

M. R. P.

Je remercie affectueusement V. R. des escrits qu'elle m'a enuoyés de la langue [137] Montagnese, i'en feray Dieu aidât mon profit. I'en ay parcouru quelque chose, ou i'ay remarqué quasi la mesme façon de s'enoncer, quoy que les mots soient tous autres parmy les Sauuages de ces costes. Je vous ay desia escrit par Nødagaro vn de nos bons Sauuages qui s'en va voir ses parens & amis par de-là: car il se dit Mōtagnés. I'espere que l'exemple de ses Cōpatriotes & les instructions de nos Peres luy feront vtils. Il a de bonnes volonte, prie volontiers Dieu, se comporte sagement, reçoit les aduis & instructions Chrestiennes qu'on luy donne. Je le tiens pour l'vn de ceux qui receura des premiers la Foy. Je desire-rais qu'il apprehendast l'importance de son Salut, &

conversion of these poor peoples. He himself has consented to be the Godfather for some of them.

[136] Here is a word on the subject, which Father Buteux writes to me from Tadousac: "The Savages here are doing very well; the Captains content me greatly; but there is much reason to fear that wine and brandy are causing great evils. I will apply all the remedy possible; I will wait, to accomplish this, until after the Assumption of our Lady, to return hence. I am going to baptize some of them at the arrival of the vessels, of which we have had news. This day, the seventh of August, at noon." Such, for the present, is the state of the mission at Tadousac, which is the entrance to all the others that are along this great river. The Savages of Gaspé and Miskou, whom one meets still ahead of these, on coming from France, have had the rumor of it, and begin to desire the faith, and to sigh after their salvation. Here is what Father Richard—who lives at Miskou, together with Father Lionne, arrived this year from France⁹—writes on the subject to Father le Jeune.

“MY REVEREND FATHER,

I thank Your Reverence affectionately, for the writings that you have sent me concerning the language [137] of the Montagnais; I shall find in them, God helping, my profit. I have perused them, to some extent, and in them I have remarked much the same fashion of utterance, though the words are quite different among the Savages of these coasts. I have already written to you by Noudagaro, one of our good Savages who is on his way to see his relatives and friends yonder,—for he says that he is Monta-

du moyen de l'obtenir, & ne se flattast point du pre-
texte de prier Dieu, comme si cela suffisoit à le faire
homme de bien. Je vous le recommande, quantité
de nos Sauvages non seulement de ceste Baye, mais
de toute la coste, montent à Tadoufac, quelques-vns
particulièrement des ieunes pourront dōner iusques
à Kebec, & par delà pour aller en guerre cōtre les
Hiroquois. [138] Je me resiouïs que fans y penser
ils trouuent de grandes occasions d'entrer en co-
gnoissance de la Foy. La Mission de Tadoufac aura
vn beau champ à trauailler, qui donnera son fruit
en son temps, tost ou tard la parole de Dieu aura son
effect, que diriez-vous que ie confessay il y a quelque
temps vne pauvre femme qui auoit esté baptisée par
le R. P. Biar[d] au commencement que les François
habiterent ces costes. Cette pauvre creature estant
tōbée malade, au cōmencemēt de l'hyuer, fust con-
trainte de fuiure ou plustost se laisser porter & traîner
apres ses gens dās les bois, où elle languist tout l'hy-
uer. Au prin-tēps ie la reuis en pauvre estat dessei-
chant & mourant peu à peu. Nous la secourusmes
de ce que nous auions. I'appris cependant qu'elle
auoit esté baptisée au Port Royal, son fils me l'af-
feure, elle me la confirme, & m'en donne des mar-
ques, & touche des circonstances qui me le font
croire. Je l'instruis de nouveau es mysteres de la
Foy. Je la confesse, elles s'en va avec quelques siens
parens qui arriuerent là, & peu de iours apres on
nous rapporta son corps [139] que nous enterrasmes
avec les ceremonies de l'Eglise, ainsi la Prouidence
diuine conduist cette pauvre creature au point
de son bon-heur par des voyes & rencontres admi-

gnais. I hope that the example of his fellow Countrymen, and the instructions of our Fathers, will be useful to him. He has good inclinations, prays willingly to God, behaves himself discreetly, and receives the Christian advice and instructions which are given him. I hold him for one of those who will first receive the Faith. I would that he might apprehend the importance of his Salvation, and of the means to obtain it, and not flatter himself with a pretext of praying to God, as if that were enough to make him a man of worth. I commend him to you. A number of our Savages, not only from this Bay, but from all the coast, are going up to Tadousac; some particularly of the youth, may proceed as far as Kebec, and beyond, in order to go to war against the Hiroquois. [138] I rejoice that, without realizing it, they find excellent opportunities for entering into knowledge of the Faith. The Mission at Tadousac will have a fine field for work, which will yield its fruit in its season; sooner or later, the word of God will have its effect. What do you say to this? I confessed, some time ago, a poor woman who had been baptized by the Reverend Father Biard when the French first inhabited these coasts.¹⁰ This poor creature having fallen sick at the beginning of the winter, was constrained to follow—or rather to be carried and dragged after—her people into the woods, where she languished all the winter. In the spring, I saw her again, in a forlorn plight, withering away and dying by slow degrees. We assisted her with what we had. I learned, however, that she had been baptized at Port Royal,—her son assures me so; she confirms it to me, and gives me tokens of it, and refers to circumstances which make me believe it. I

rables. V. R. se fouuient elle du rencontre qu'elle eust l'an passé d'une partie de nos Sauvages? C'estoient des guerriers, qui ne laisserent pourtant de se vâter de prier Dieu, ils m'ont fait recit de l'accueil qui leur fut fait, mais ceux qui demeurèrent, firent plus fagement. Estât venus icy, ils m'obligerêt de tenir la parole que ie leur auois donnée de les aller voir l'esté, s'ils se trouuoient ensemble. Je ne leur peus refuser. Je fus avec nostre garçon, ils me bastirent promptement vne cabane approchante de la forme de nos bastimens, qui deuoit principalemēt seruir de Chappelle, ou ils s'assembloïēt soir & matin pour faire les prieres que ie cōmençois, & ils me fuiuoient mot à mot, apres le signe de la Croix, ie recitois en Latin le *Pater*. Puis en leur lāgue la mesme oraison. I'adioustois vne priere en leur langue cōtenāt les principaux actes qu'ils deuoïēt faire, toutes lesquelles prieres ils disoient apres moy. [140] Le soir i'adioustois vn petit mot d'instruction Chrestienne, ce que ie ne pouuois si commodement le matin, car les femmes, les enfans, & ieunes gens n'estoient pas si matineux que les hōmes qui se diligentoient d'acheuer leurs canots, si bien qu'il fut à propos de les assembler dès le grand matin pour prier Dieu: & puis sur les sept ou huit heures les femmes & la ieunesse se rangeoient à la Chappelle pour faire le mesme. La difette & la neceffité les obligeoient d'acheuer promptemēt leurs canots. Si est-ce pourtant qu'ils ne voulurent pas y trauailler le Dimanche: mais demeurèrent en repos, & se couvrirent de leurs plus beaux vestemens. On les pourra à mon aduis aisement maintenir dans l'obseruance des commande-

instruct her anew in the mysteries of the Faith; I confess her. She goes away with some relatives of hers who arrived there, and, not many days after, they brought back to us her body, [139] which we buried with the ceremonies of the Church; thus the divine Providence conducted this poor creature to the height of her blessedness, by ways and coincidences that are admirable. Does Your Reverence remember the encounter that you had, last year, with a party of our Savages? They were warriors, who nevertheless boasted of praying to God. They gave me an account of the reception which they had met; but those who remained acted more wisely. Having come here, they obliged me to keep the word which I had given them, of going to see them in the summer, if they happened to be together: I could not refuse them,—I went with our servant. They promptly built me a cabin, approaching the shape of our buildings, which was chiefly to serve as a Chapel, where they assembled evening and morning in order to say the prayers which I would begin, and they followed me word for word. After the sign of the Cross, I recited, in Latin, the *Pater*; then, in their language, the same prayer. I added a prayer in their language, containing the principal acts which they were to perform; all these prayers they said after me. [140] In the evening I added a brief word of Christian instruction, which I could not do so conveniently in the morning; for the women, children, and young people were not so early as the men, who were diligently working to finish their canoes,—insomuch that it was best to assemble them very early in the morning to pray to God; and then, toward seven or eight o'clock, the women and youth

mens de Dieu, & de l'Eglise, lors principalement qu'on fera avec eux. Ils ont cette pensée qui est véritable, que faire profession d'adorer Dieu, c'est mener une vie irréprochable. Une ieune garçon me defroba un peu de Petun que j'auois pour les gratifier, lors que cela fust decouvert, comment, disoient-ils, il prie Dieu, & il defrobe? [141] c'est le premier larcin que j'ay veu parmy eux. Car ils ont les mains fort nettes du bien d'autrui. Un autre me parlant d'un certain qui fait estat de prier Dieu, & s'amusoit pourtant à boire, comment, dit-il, cela s'accorde-il bien prier Dieu & s'enyurer? que ne luy reproches tu? que ne prêche-t-il exemple sur vos autres PP? Je les ay trouués assez curieux, Ils m'ont fait quantité de questions sur des choses artificielles & naturelles; la connoissance desquelles les a si fort resjouïs, qu'ils se flattent d'une esperance d'estre bien tost sçauans en tout, par nostre moyen. Ils nous aiment & respectent, & nostre consideration les retient en deuoir. Je t'obeiray, me disoit un iour un des plus renommez de la coste, & si tu demeures avec nous, ie ne m'amuseray plus à boire. Je te croiray & fuiuray tes aduis, nous verrons si luy & les autres sont hommes de parole! car un grand homme de bien nous fournit trois hommes, pour aller bastir une petite maison parmy eux, nous l'allons commencer dans une riuere qu'ils appellent Nepegigxit à 18. lieues de cette habitation. Si [142] j'eusse sceu cela, j'en eusse peutestre retenu quelques-uns qui s'en vout voyager & passer l'esté d'un costé & d'autre. Il y a pourtant tel qui m'a donné parole de se ranger auprès de nous, lors qu'il entendra que nous y bastirons, tel m'a

took their places in the Chapel, in order to do the same. Dearth and necessity obliged them to finish their canoes promptly. It is a fact, however, that they were not willing to work at them on Sunday, but remained at rest, and put on their finest clothing. It will be easy, in my opinion, to maintain them in the observance of the commandments of God and of the Church,—especially by living with them. They have this notion, which is true, that to make profession of adoring God is to lead an irreproachable life. A young lad stole from me a little Tobacco that I had for gratuities to them; when that was discovered, ‘How?’ said they, ‘he prays to God, and he steals!’ [141] This is the first theft that I have seen among them; for they have hands very clean of others’ property. Another speaking to me of a certain man who makes account of prayer to God, and yet amused himself by drinking, ‘How,’ said he, ‘does that agree well, to pray to God and to get drunk? Why dost thou not rebuke him? Why does he not take example from you Fathers?’ I have found them quite curious; they have asked me many questions about things both natural and artificial,—the knowledge of which has so greatly pleased them that they flatter themselves with a hope of soon being versed in everything, by our means. They love and respect us, and consideration for us keeps them dutiful. ‘I will obey thee,’ said to me one day one of the most renowned on the coast; ‘and if thou remainest with us, I will no longer amuse myself by drinking; I will believe thee, and will follow thy advice.’ We shall see whether he and the others are men of their word, for a great man of worth furnishes us three men, in order to go and

reproché le trop de délai que nous y apportions. Il y a, disoit ce Capitaine, long tēps que tu nous promets de venir avec nous, & maintenant que voicy le printemps, tu nous remets encore, pour moy ie ne fais point comme cela, quand i'ay dit vne chose, elle vaut faicte. Ces bonnes gens ne cognoissent pas les difficultez de semblables entreprises. Monsieur Desdames Capitaine icy depuis quatre ans, a tousiours fort obligé cette Missiō, mais particulièrement cette année, pendant la maladie du R. P. Dolbeau qui a esté longue & dangereuse. Il en fut attaqué à Noel, & a trainé & languy tout l hyuer dans de grandes & diuerfes douleurs; au printemps ie veux dire environ le mois d'Auril, ces douleurs le quittant, l'ont laissé dans vne impuissance des bras & des mains qui ne luy permet de celebrer la sainte Messe. [143] Or pendāt tout ce temps Monsieur Desdames l'a si charitablement & puissamment assisté en tout, qu'il luy doit en partie, la conseruation de sa vie. Cependant la Prouidence de Dieu qui gouerne toutes choses efficacemēt & doucement, voulant retirer le P. Dolbeau de ce pays icy, pour s'en seruir ailleurs selon ses desseins, a conduit icy le Pere Lyonne par des voyes bien particulieres, pour prendre sa place, & trauailler en cette vigne fructueusement. Il est vray qu'il estoit pour les Hurons, mais voyant la necessité ou nous estions, & qu'il estoit à propos que le Pere Dolbeau retournast en France pour la conseruation de sa vie, & recouurement de sa santé, comme il ne cherche que Dieu & ne se soucie pas du lieu où il trauaille à sa gloire, il a volontiers consenty & agréé de demeurer icy. Ie le recommande affectueuse-

build a little house among them; we are going to begin it in a river which they call Nepegigwit,¹¹ 18 leagues from this settlement. If [142] I had known that, I would perhaps have retained some who go away on journeys and to spend the summer in one place or another. One, however, has given me his word to locate himself near us, when he shall hear that we are building there; another has reproached me for the too long delay that we made therein. 'Long ago,' said this Captain, 'thou didst promise to come with us; and, now that spring is here, thou still puttest us off. As for me, I do not act like that; when I have said a thing, it is as good as done.' These good people do not recognize the difficulties of such enterprises. Monsieur Desdames, Captain here these four years past, has always greatly accommodated this Mission,—but particularly this year, during the sickness of the Reverend Father Dolbeau, which has been long and dangerous.¹² He was attacked by it at Christmas, and he lingered and languished all winter in great and various pains. In the spring,—I mean to say, about the month of April,—these pains, quitting him, left him in an impotence of the arms and hands which does not allow him to celebrate holy Mass. [143] Now, during all this time, Monsieur Desdames has so charitably and efficiently assisted him in everything, that he owes him, in part, the preservation of his life. However, the Providence of God, which governs all things efficaciously and gently, wishing to withdraw Father Dolbeau from the country here, in order to make use of him elsewhere according to its designs, has led hither Father Lyonne by very singular ways, to take his place and work profitably in this vine-

ment au SS. SS. & prieres de Vostre Reuerence, ce
que fait aussi de Vostre Reuerence,

Serviteur tres-humble en N. S.

André Richard.

[144] Non seulement les Sauvages de ces cartiers-là
ont ouy parler de nostre sainte Foy, mais aussi quan-
tité de petites nations du Nord, dont en voicy les
nōs. Les Kakouchakhi, ceux qui se trouuent à
Maouatchihitonnā, c'est le lieu où les Hurons font
leur assemblees venans traiter avec les Nations du
Nord. Les Mikouachakhi les Outakouamioek. Les
Mistafiniouek, Oukefestigouek, Mouchaouaouastiiri-
nioek. Ounachkapiouek, Espamichkon, Astourega-
migoukh, Oueperigoueiaouek. Oupapinachioek,
Oubestamioek, Attikamegouek. Les Chrestiens de
saint Ioseph & de Tadouffac, ont porté le nom de
Iesus-Christ, dans toutes ces petites Nations avec
lesquels ils ont quelque commerce. Le iour qu'ils
commencent de voir, croistra avec le temps iusques
à son Midy.

yard. It is true that he was bound for the Hurons; but,—seeing the necessity in which we were, and that it was expedient that Father Dolbeau should return to France for the preservation of his life and recovery of his health,—as he seeks only God, and cares not about the place where he works to his glory, he has gladly consented and agreed to stay here. I commend him affectionately to the Holy Sacrifices and prayers of Your Reverence, as does also Your Reverence's

Most humble Servant in Our Lord,

André Richard."

[144] Not only the Savages of those quarters have heard mention of our holy Faith, but also many little nations of the North, the names of which follow: the Kakouchakhi, those who are at Maouatchihitonnam,—the place where the Hurons hold their assemblies, coming to trade with the Nations of the North; the Mikouachakhi, the Outakouamiouek, the Mistasi-niouek, Oukesestigouek, Mouchaouaouastiirinioek, Ounachkapiouek, Espamichkon, Astouregamigoukh, Oueperigoueiaouek, Oupapinachiouek, Oubestamiouek, Attikamegouek.¹⁸ The Christians of saint Joseph and of Tadoussac have carried the name of Jesus Christ into all these little Nations, with whom they have some commerce. The day that they begin to see will increase, with time, even to its Noon.

[145] CHAPIT[R]E IX.

DE L'HOSPITAL.

TOVT le Canada a fondu en dueil à la nouuelle de la mort du Roy, & de Monseigneur le Cardinal: mais cette maifon de Mifericorde en a plus de fubieçt qu'aucun autre; veu la triftesse arriuee en fuitte à Madame la Ducheffe d'Eguillon, qui en eft la fondatrice: fa douleur a percé viuement le cœur de ces bonnes Religieufes, qu'elle a cheries cōme vne mere fes enfans, & ie ne fçay quād leurs larmes s'effuieront: mais enfin il faut que la refignation & conformité à la volonté de Dieu, que cette Dame pratique fi hautement parmy des accidens fi funeftes, appaife auffi & calme le cœur des Religieufes: Nous deuons efperer que la diuine bonté remediera à tous ces mal-heurs. Dieu eft Pere des affligez, & des pauvres, il en a vn foin particulier, & y prend fes delices: & ceux qui ont à prefent le pouuoir en main, imitent fortement [146] cette charité de Dieu, comme ils en tiennēt la place çà-bas en terre, nous le fçauons bien: mais venons à ce qui s'eft paffé en cette maifon de Mifericorde, outre l'ornement & la confolation qu'elle donne à toute la Colonie, elle fert d'un fort appuy à l'arrest des Sauuages, & emporte vne bonne partie des frais & du fardeau, la Bourgade de Sillery eft encore petite: mais ie doute fort fi sās cette maisō, qui s'y eft eftablie: elle eufit peu arriuer à l'eftat où elle eft, & ie ne fçay encore fi

[145] CHAPTER IX.

OF THE HOSPITAL.


ALL Canada melted in grief at the news of the death of the King and of Monseigneur the Cardinal; but this house of Mercy has more cause for it than any other,—considering the sadness which in consequence befalls Madame the Duchess d'Eguillon, who is its founder. Her sorrow has keenly pierced the heart of these good Nuns, whom she has cherished as a mother her children, and I know not when their tears will be dried; but the resignation and conformity to the will of God, which that Lady so nobly practices amid events so disastrous, must also at least soothe and calm the hearts of the Nuns. We are bound to hope that the divine goodness will remedy all these misfortunes. God is the Father of the afflicted and of the poor; he has a special care for them, and in them takes his delight; and those who have at present the power in hand, closely imitate [146] this charity of God, as they take his place here below on earth,—we know it well. But let us come to what has occurred in this house of Mercy. Besides the adornment and consolation which it gives to the whole Colony, it serves as a strong support to the settlement of the Savages, and bears a good part of the expenses and burden thereof. The Village of Sillery is still small, but I doubt very much if, without this house which has been established there, it could have reached

elle pourroit subſiſter ſans cét aide: il en a bien couſté des incommoditez à ces bonnes filles: la iournee d'un homme qui ne reuient pas icy à moins de trente & quarante fols, a eſté ſouuent employée pour aller à Quebec querir vn peu d'herbe, ou vne demie douzaine dœufs pour les malades: mais le deſir qu'elles ont eu d'exercer leurs fonctions enuers les Sauuages, & contribuer à leur arreſt, ſelon l'eſtenduë de leur vocation, les a fait abandonner leur baſtiment de Quebec, avec toutes ſes commoditez, comme il les auoit, fait abandonner la France, veu nommément que [147] les François eſtant malades n'ont pas de peine d'aller à Sillery: mais les Sauuages malades ſont incapables d'aller à Quebec, & ainſi c'eut eſté vn Hoſpital de Sauuages ſans Sauuages: la peur des Hiroquois n'ayant pas empeſché tant d'hôneſtes perſonnes de l'un & l'autre ſexe d'aller à Montreal, & autres endroits de la grande Riuere, pour y confacer à Dieu ſi ſainctement leur vie: quoy que les Hiroquois en ſoient voiſins, & rodēt tout autour, n'a pas deu auoir effect à vne lieuë ou deux de Quebec, pour empeſcher vne communauté Religieuſe de ſes fonctions, & d'un bien pour lequel ſeulement elle venoit en ce nouveau monde, & que les Sauuages deſiroient ardemment. Au reſte leur baſtimēt de Quebec s'acheue peu à peu, afin que s'il ſuruiuent quelque accident, elles puiſſent ſelon la prudence & le conſeil ſ'y retirer, & ſi les François ſe multiplient dauantage, elles puiſſent faire vn petit Hoſpital ſeparé pour leurs ſecours, qui ne nuiroit pas à celui des Sauuages, & aduanceroit la colonie.

Les Religieuſes ont receu & aſſiſté [148] cette année en l'Hoſpital, environ cent Sauuages de diuerſes

the state in which it is; and I know not yet if it could subsist without this help. It has indeed cost inconveniences to these good sisters; the day's time of a man, which amounts here to no less than thirty or forty sols,¹⁴ has often been employed for going to Quebec in quest of a few herbs or a half-dozen of eggs for the sick; but the desire that they have had to exercise their offices toward the Savages, and to contribute to their settlement, in accordance with the scope of their vocation, has caused them to abandon their building at Quebec, with all its conveniences, as that desire had caused them to abandon France,—seeing, especially, that [147] the French, when sick, have no difficulty in going to Sillery; but the sick Savages are unable to go to Quebec, and thus it would have been a Hospital for Savages, without Savages. The fear of the Hiroquois not having hindered so many worthy persons of both sexes from going to Montreal and other places on the great River, in order there to consecrate so piously their lives to God,—though the Hiroquois are near by, and prowl all about,—it was not likely to have effect a league or two from Quebec, so as to impede a Religious community in its offices, and in a benevolence for which alone it came into this new world, and which the Savages were ardently desiring. Moreover, their building at Quebec is being finished, little by little,—so that, if any accident occurs, they can prudently and advisedly retreat thither; and, if the French multiply further, they can establish a little separate Hospital for their succor, which would not injure that of the Savages, and would advance the colony.

The Nuns have received and assisted [148] in the



nations Montagnez, Algonquins, Atticamegues, Abnaquiois, Hurons, ceux de Tadoufac & du Saguené, & de quelques autres natiōs plus esloignees. A l'heure que i'escris ce memoire, il y a vne fēme affligee d'vne maladie lente, que le Pere Buteux y amena dernieremēt, retournāt de Tadoufac, laquelle est de plus de treize ou de quatorze iournees, auant dans les terres du Saguené, & est venuē à dessein non feulemēt d'estre secouruē en son mal: mais de cognoistre Dieu, & de voir l'exemple des François. Cinq ou six ouuriers François ont aussi esté foulagez en cette maison de charité, ils auoient esté frapez du mal de terre au fort de Richelieu, & en danger d'en mourir, s'ils n'vsent trouuē vn bon secours: voilà ce qui est du general de cette maison: venons à ce qui est de particulier plus remarquable, les miseres & les maladies des Sauvages me rendront plus long que ie ne voudrois. I'ay desia parlé cy-dessus de la mort d'vn appelé Achille Sauvage, en voicy quelques particularitez qui regardent [149] l'Hospital. Lors qu'il commença de s'alliter, il estoit cabané dans les bois à deux cens pas de Sillery. Le P. Buteux, l'allant visiter vn matin, le trouua à genoux aux pieds de son lit. C'est à dire sur le bout d'vne escorce, ou d'vne couuerture deuant vn Crucifix qu'il auoit pendu à sa cabane, il pria le Pere de s'affoir vn peu, & de luy donner loisir d'acheuer sa priere, apres laquelle il se confessa avec grand sentiment de deuotion, puis dist au Pere: ie ne m'atriste pas de ma maladie: mais deux choses me font de la peine, l'vne est que ie ne puis plus dire mon Chappellet, la teste me manque en vne si longue priere, l'autre est que ie suis esloigné de l'Eglise, & ne peux aller à la Messe. Le Pere

Hospital, this year, about a hundred Savages of various nations: Montagnais, Algonquins, Atticamegues, Abnaquiois, Hurons, those of Tadousac and the Saguéné, and of some other nations, more distant. At the time I write this report, there is a woman afflicted with a slow disease, whom Father Buteux lately brought hither, on returning from Tadousac. She is from a region above thirteen or fourteen days distant, far within the lands of the Saguéné, and has come on purpose, not only to be aided in her malady, but to know God and see the example of the French. Five or six French workmen have also been relieved in this house of charity; they had been stricken with the land disease, at the fort of Richelieu, and were in danger of dying from it, if they had not found kind help. Thus much is general, concerning this house: let us come to what is most remarkable in details; the miseries and the diseases of the Savages will render me more tedious than I could wish. I have already spoken above, of the death of one called Achille, a Savage; here follow some particulars which concern [149] the Hospital. When he began to take to his bed, he was in a cabin in the woods, two hundred paces from Sillery. Father Buteux, going to visit him one morning, found him kneeling at the foot of his bed,—that is to say, on the end of a piece of bark or of a blanket,—before a Crucifix that he had suspended in his cabin. He begged the Father to be seated a little while, and to give him leisure to finish his prayer, after which he confessed himself with a great feeling of devotion; then he said to the Father: “I do not grieve for my sickness; but two things cause me pain: one is, that I can no longer say my Rosary,—my head fails me

luy dist que pour son Chapellet, il n'en devoit pas estre en peine que c'estoit assez qu'il en dist vne dixaine par interualle, ou mesme fist quelque autre priere plus courte pour se recommander à Dieu, & se resigner à sa volonté, & quand à ce qui est de son esloignement de l'Eglise qu'il donneroit ordre qu'on l'aportast à l'Hospital ou à vne cabane tout proche d'où il pourroit [150] assister à la Messe quand il auroit vn peu de forces. Le Pere en aduertit les principaux Sauvages qui l'apporterent incontinent à l'Hospital, & luy dresserent aussi vne petite cabane tout proche de la porte, afin de s'y retirer s'il vouloit, il edifia extrêmement les Religieuses & les Sauvages par sa patience & sa deuotion, quâd on luy apporta le viatique, il estoit en cette petite cabane: les Sauvages accompagnerent le precieux Corps de nostre Seigneur, & environnerent le petit taudis avec vne merueilleuse pieté & modestie: depuis ce temps-là nostre malade ne parla plus que du ciel & de l'eternité, il forçoit souuēt sa voix, & s'ecrioit tout haut pour former les actes de vertu qu'on luy recomman- doit, il demanda au Pere qui l'assistoit s'il verroit pas au Ciel sa fille morte depuis peu, & ceux qu'il auoit aimé cà-bas en terre? Le P. l'asfura, qu'ouy & que tous les gens de bien s'entre-verroient, & se communiqueroient dans le Ciel: cette responce le consola fort. Vne heure auant que mourir, il coniura instamment le Pere d'exhorter les François & les Sauvages à ce [151] qu'ils priaissent Dieu pour son ame, si tost qu'il seroit passé de cette vie. Ce qui luy fut liberalement accordé: car il n'eut pas plustost expiré que les Sauvages s'affsemblerent & porterent son corps en la Chapelle autour de luy: le Pere de Quen y estoit


in so long a prayer; the other is, that I am far from the Church, and cannot go to Mass." The Father told him that, as for his Rosary, he should not be in distress,—that it was enough that he should say ten beads at intervals, or even make some other and shorter prayer, in order to commend himself to God, and resign himself to his will; and, as for his distance from the Church, he would give orders that he should be carried to the Hospital, or to a cabin quite near, whence he might [150] attend Mass when he should have a little strength. The Father notified the principal Savages, who brought him straightway to the Hospital, and also put up for him a little cabin quite near the door, so as to withdraw thither if he wished. He extremely edified the Nuns and the Savages by his patience and his devotion; when they brought him the viaticum, he was in that little cabin; the Savages accompanied the precious Body of our Lord, and surrounded the little hovel with a marvelous piety and modesty. From that time, our patient spoke of nothing but heaven and eternity; he frequently strained his voice, and shouted aloud, in order to utter the acts of virtue which they recommended to him. He asked the Father who was assisting him, if he would see in Heaven his daughter, who died a little while ago, and those whom he had loved here below on earth. The Father assured him, "Yes;" and that all good people would see one another and communicate together in Heaven. This answer greatly consoled him. An hour before dying, he urgently besought the Father to exhort the French and the Savages that [151] they should pray to God for his soul, as soon as he should have passed from this life,—which was liberally granted him:

qui les consola dans leur tristesse: car cét homme estoit vn des plus considerables. La constance & vertu de la femme est remarquable aussi bien que celle du mary, si tost qu'ils eurent receu tous deux le second Baptême, Dieu les esprouua & affligea par la mort d'une fille qu'ils aymoient uniquement: peu apres, le mary tombe malade, languit deux ans & demy, & meurt: il restoit vn fils aagé de quatre ans à cette bonne veufue, pour toute consolation huit iours après que son mary est mort, l'enfant est attaqué de maladie, & meurt entre les bras de sa pauvre mere, avec tout cela elle est ferme & constante en la foy, & dit qu'elle y mourra, que Dieu est le Maistre, qu'il est bon, & qu'elle aymera tousiours ce qu'il ordonnera, elle demeure maintenant avec vn sien frere nommé Thomas, fort bon Chrestien, & vit dans vne grande patience [152] & humilité. Vn iour, cōme ie voulois aller à Quebec, en Canot, ie la priay de me mener avec vn autre Sauvage, qui estoit là, elle me respondit: vraiment c'est bien à moy d'entreprendre cela maintenant, & qui suis-je à present? vne poignée de terre inutile.

On a parlé souuent dās les precedētes Relations de Pierre Tregatin: sa vertu l'auoit rendu recommandable quelque temps auant qu'estre baptisé, il estoit demeuré boiteux d'une blessure qu'il se fist en courant dans les bois, ses gens l'auoient abandonné au coin d'une anse ou pointe de terre, ou nos Peres le trouuerent à demy mort, sans cabane & sans viures, & sans autre habit qu'un morceau de couuerture qui luy couuroit vne partie du corps. Ils le porterent chez nous, & le traicterent le mieux qu'ils peurent, & apres l'auoir instruit, le baptiferent: enfin les

for he had no sooner expired than the Savages assembled and carried his body into the Chapel near by. Father de Quen was there, who consoled them in their sadness: for this man was one of the most influential. The constancy and virtue of the wife is remarkable as well as that of the husband; as soon as they had both received the second Baptism, God tried and afflicted them by the death of a daughter whom they singularly loved; shortly after, the husband falls sick, languishes two years and a half, and dies. There remained to this good widow, for her whole consolation, a son, aged four years; eight days after her husband has died, the child is attacked by sickness, and dies in its poor mother's arms. With all that, she is firm and constant in the faith, and says that she will die in it; that God is the Master, and that he is good; and that she will always love what he shall order. She now dwells with a brother of hers, named Thomas, a very good Christian, and lives in great patience [152] and humility. One day, when I wished to go to Quebec by Canoe, I begged her to take me, with another Savage who was there. She answered me: "Truly, I am a likely one to undertake that now; and what am I at present? a handful of useless earth."

There has been frequent mention in the preceding Relations, of Pierre Tregatin; his virtue had made him commendable. Some time before being baptized, he had become lame from a wound that he incurred while running in the woods; his people had abandoned him in the corner of a cove, or point of land, where our Fathers found him half dead, without cabin and without provisions, and without other clothing than a piece of blanket, which covered a



Religieuses venāt en Canada, il trouua vne heureufe demeure en la maison de charité, il y passa deux ou trois Hyuers, pendant lesquels nos Peres conféroient avec luy de la langue Algonquine, & luy apprenoient enfemble les choses [153] de Dieu: de maniere qu'il les entendoit parfaitement bien, & qui plus est y conformoit sa vie, & seruoit de vray Predicateur par ses paroles & ses exemples.

Les Sauuages en vne de leur assemblée l'establirent Capitaine ou Maistre des Prieres, c'estoit à luy dans les Conseils de parler des affaires de Dieu, de remontrer ce qui estoit expedient: là dessus & aduertir ceux qui manqueroient publiquement à leur deuoir, fur tout aux prieres. Le premier iour de Septembre il tomba malade & fut apporté à l'Hospital, & y mourut au bout de trois Sepmaines qu'il employa à se preparer à la mort, avec des actes de vertus heroïques, il se confessoit fort souuent, il appelloit chaque iour au moins vne fois, vn de nos Peres pour parler de Dieu & de sa conscience, ie ne me soucie point de viure, disoit-il, ie n'ayme point mon corps, i'ayme la mort, de bon cœur ie la souhaitte quand il plaira à Nostre Seigneur: il Communioit souuent: mais il redoubla sa deuotion & sa ferueur pour sa derniere Communion, apres laquelle il demāda aussi & receut l'Extreme-Onctiō: [154] il pria les Religieuses qu'elles le fissent enterrer à la Françoisie, dans vn drap simplement. Il prit son petit fils aagé seulement de six mois entre ses bras, luy donna sa benediction, & dist qu'il le donnoit à nos Peres, pour estre instruit: deux heures auant sa mort, il appella la Mere Supérieure & luy dist Ningay Ninnip, ma Mere, c'est à ce coup ie vay mourir: fais prier Dieu pour mon ame,

part of his body. They carried him to our house, and treated him as best they could; and, after having instructed him, they baptized him. Finally, the Nuns coming to Canada, he found a happy abode in the house of charity. He spent two or three Winters there, during which our Fathers conferred with him concerning the Algonquin language, and together taught him the things [153] of God, so that he understood them perfectly well,—and what is more, conformed his life to them, and served as a true Preacher by his words and his examples.

The Savages, at one of their assemblies, appointed him Captain or Master of the Prayers; it was his place, in the Councils, to speak of the affairs of God, to point out what was expedient therein, and warn those who should be openly wanting in their duty, especially in the prayers. The first day of September, he fell sick, and was carried to the Hospital, and died there at the end of three Weeks,—which he employed in preparing himself for death, with heroic acts of virtue. He confessed himself very often; he called one of our Fathers at least once each day, in order to speak of God and of his conscience. “I care not to live,” said he; “I do not love my body,—I love death; with good heart I wish it, when it shall please Our Lord.” He frequently received Communion; but he redoubled his devotion and his fervor for his last Communion, after which he also requested and received Extreme Unction. [154] He begged the Nuns that they should have him buried in the French manner, simply in a sheet. He took his little son, only six months old, in his arms, gave him his blessing, and said that he gave him to our Fathers, in order to be instructed. Two hours before

ce n'est point icy nostre pays, nostre demeure est au Ciel: i'espere que Dieu m'y mettra, il demanda le Crucifix & l'Apostropha avec des paroles si amoureuses qu'il tira les larmes des Religieuses, il fut pris d'une défaillance, pendant ces Colloques, & en un instant alla de la terre au Ciel.

Vn nommé Marc-Antoine, duquel on parla l'an passé entre les malades, n'a point relevé de sa maladie qui le consumma, en sorte qu'il ne luy restoit que les os & la peau, laquelle même se destachoit en divers endroits du corps: mais il avoit toujours le visage gay & ioyeux, il estoit logé dans une cabane à la porte de l'Hospital, toute sa maladie [155] ne fut qu'une continuation de patience & de deuotion, on le faisoit prier Dieu sans cesse, neantmoins il estoit impossible de le contéter en ce point, il enuoyoit à tous propos sa femme aux Religieuses leur dire: venez; celui qui est malade veut prier Dieu, les Religieuses craignoient de le lasser, mais au contraire il se plaignoit qu'on ne le faisoit pas prier Dieu, & quoy que les prières qu'on luy faisoit dire, fussent longues, ils les repetoit toujours avec ferueur aussi bien à la fin qu'au commencement, jamais on ne l'entendoit dire c'est assez, il avoit toujours son Chappellet, & si par hazard il luy tomboit ou s'egaroit, il falloit renuerfer le liét & la cabane pour le chercher: quand il n'eut plus assez de force pour le dire, il le pedit à son col, & le touchoit sans cesse avec les mains, & prenoit un singulier plaisir qu'on le recitast auprès de luy, il ne passoit aucun iour qu'il ne priaist Dieu pour leurs bienfacteurs, & pour ceux qui avoient estably cette maison de charité: c'est la prière qu'il faisoit actuellement quand il entra en l'agonie, laquelle l'emporta

his death, he called the Mother Superior and said to her: *Ningay Ninnip*,—"My Mother, this time I am going to die; have prayer offered to God for my soul. Not here is our country,—our dwelling is in Heaven; I hope that God will place me there." He asked for the Crucifix, and Addressed it with words so loving that he drew tears from the Nuns. He was taken with a faintness, during these Colloquies, and in an instant went from the earth to Heaven.

A certain Marc-Antoine, who was mentioned last year among the sick, did not recover from his malady, which consumed him so that he was reduced to bones and skin,—which even detached itself on various parts of the body; but he always had a gay and joyful countenance. He was lodged in a cabin at the door of the Hospital. His entire sickness [155] was but one continuation of patience and devotion. They had him pray to God without ceasing; nevertheless it was impossible to content him in this respect,—he would send his wife to the Nuns at every opportunity, in order to tell them, "He who is sick wishes to pray to God." The Nuns dreaded to fatigue him, but, on the contrary, he complained that they did not make him pray to God; and though the prayers which they had him say were long, he would always repeat them with fervor, as well at the end as at the beginning. They never heard him say, "It is enough." He always had his Rosary; and, if by chance it fell from him, or was misplaced, they had to turn the bed and cabin upside down in order to find it. When he no longer had strength enough to say it, he hung it to his neck, and incessantly touched it with his hands, and took a singular pleasure in their reciting it near him. Not a day

fi [156] doucement qu'à peine le vit-on passer : il feroit difficile d'expliquer les soins qu'en prenoit sa femme, & les charitez qu'elle luy a renduës l'espace d'un an ou deux, qu'il a esté malade; les Religieuses en demeuroient extrêmement edifiées, & l'assistoient elle même avec grande affection.

Vne bonne veufue appelée Louyse, vrayment Hospitalierie d'affection (nous en auons parlé autrefois) auoit vne sienne fille nommée Vrfule, qui estoit mariée à un Capitaine de Tadoufac: cette ieune femme tomba malade, & apres deux ou trois ans de langueur, s'alita enfin à Sillery, & se vint retirer à l'Hospital, demeurant tantost dans la salle commune, tantost dans la cabane proche. Ses langueurs se terminerent en des douleurs violentes: sa bõne mere en eut des soins inimaginables: mais le premier estoit de l'exhorter à la patiëce: ma fille, disoit elle, souffre paisiblement, ne te fâche pas, affin que tu ne donne point d'entrée au peché, & au malin esprit dãs ton cœur, & que tu ailles au Ciel: ma fille pense ainsi de Dieu, il a tout fait, il [157] gouuerne tout: il m'ayme, ie suis contëte de ce qu'il m'enuoye la maladie, ie croiray tousiours en luy, ie l'aymeray tousiours: voilà ce que tu pëseras en tõ cœur, il fut necessaire de luy dõner le viatique; elle estoit lors en sa cabane près la porte de l'Hospital, la bõne Louyse orna cette petite maison d'escorces, cõme vne oratoire: mais tout à la Sauuage, elle tendit tout autour des robes de Castor, & d'Oreignac, toutes neufues & bië matachiées, elle mist la plus belle sur le liët de la malade, elle couurit tout le plâcher de feuillage, & le haud de la cabane aussi, elle alla aux Religieuses emprunter un Crucifix & deux chandeliers avec les cierges, & les

passed that he did not pray to God for their benefactors, and for those who had established this house of charity,—this is the prayer that he was actually saying when he entered the death struggle, which carried him off so [156] gently that they hardly saw him pass away. It would be difficult to express the care taken by his wife, and the charities which she rendered him, for the space of a year or two during which he was sick; the Nuns were extremely edified by it, and themselves assisted her, with great affection.

A good widow called Louyse—truly a Hospital nun in affection (we have spoken of her before)—had a daughter named Ursule, who was married to a Captain of Tadousac. This young woman fell sick, and, after two or three years of debility, finally took to bed at Sillery, and retreated to the Hospital; staying now in the common ward, again in the neighboring cabin. Her languors ended in violent pains; her good mother's attentions were inconceivable; but the first one was to exhort her to patience. "My daughter," she said, "suffer peaceably; do not be angry, so that thou mayst not give admission to sin and to the evil spirit in thy heart, and that thou mayst go to Heaven. My daughter, think thus of God: 'He has made all, he [157] governs all. He loves me; I am content that he sends me sickness. I will always believe in him, I will always love him.' That is what thou shouldst think in thy heart." It was necessary to give her the viaticum; she was then in her cabin near the door of the Hospital. The good Louyse adorned this little house with bark, like an oratory; but, quite in the Savage fashion, she hung all around it robes of Beaver and of Moose,

mist proche du liēt de sa fille, tout le voisinage accō-pagna le S. Sacremēt avec grād respect & deuotion, la malade entēdant sonner la clochette qui fert de signal pria sa mere de la dresser sur sō liēt, affin d'honorer le Corps de N. S. Si tost qu'elle eut Cōmuniē, sa mere s'approcha & luy dist, or fus ma fille, c'est maintenāt que I. C. est en ton cœur, prend courage, remercie le fortement: & puis appellant vne des Religieuses, elle luy dist, ayde la [158] à faire ses prieres, elle preffa qu'on luy donnaist l'Extre[me]-Onction, apres laquelle elle mourut fort tranquillement sa mere la fist enterrer avec toute la solemnitē possible à vn Sauvage, & mist dans sa fosse tout ce qu'elle auoit de plus precieux en Castor, Porcelaine, & autres meubles dont ils font estat, & comme les Religieuses luy remontroient sa pauureté & celle des Sauvages, & que cela ne seruoit de rien aux morts, elle luy dist & vous autres vous auez bien enterrē vostre sœur Religieuse (c'estoit la mere de saincte Marie morte il y a deux ans) avec son bel habit & avec tout l'honneur que vous auez peu, si ce que ie fais, offenoit Dieu, ie le quitterois: mais puisque Dieu ne le deffend pas, ie veux honorer les morts. Il pleust à Nostre Seigneur esprouuer encor vn autre fois, cette bonne veufue: elle auoit desia perdu deux filles, vne troisiēme tomba incontinent malade, & comme c'estoit le commencement de l'hyuer & de leur chaffe, elle pria sa mere de la mener avec elle dans les bois, où elle mourut peu apres: mais avec la pietē & les sentimens [159] de deuotion, dont i'ay parlé cy-deuant. Suffit de dire icy que cela n'esbranla point la bonne Louyse, laquelle rapportāt le corps de sa fille de dedās les bois, & le donnant aux Religieuses pour le faire

wholly new and finely embroidered. She put the most beautiful one on the bed of the sick woman; she covered the whole floor with leaves, and also the top of the cabin; she went to the Nuns to borrow a Crucifix and two candlesticks, with the tapers, and put them near her daughter's bed. The whole neighborhood accompanied the Blessed Sacrament with great respect and devotion. The sick woman, hearing the sound of the bell, which serves as signal, begged her mother to raise her upon her bed, so as to honor the Body of Our Lord. As soon as she had received Communion, her mother approached and said to her: "Come, now, my daughter; it is now that Jesus Christ is in thy heart. Take courage; thank him heartily;" and then, calling one of the Nuns, she said to her, "Help her [158] to say her prayers." She urged that they should give her Extreme Unction, after which she died very tranquilly. Her mother had her buried with all the solemnity possible to a Savage, and put in her grave all that she had most precious in the way of Beaver, Porcelain, and other articles of which they make account. When the Nuns pointed out to her her poverty, and that of the Savages, and that that availed nothing for the dead, she said to them: "But you people certainly buried your sister Religious" (it was the mother de sainte Marie, deceased two years ago) "with her beautiful robe, and with all the honor that you could. If what I do offended God, I would renounce it; but, since God forbids it not, I wish to honor the dead." It pleased Our Lord to try this good widow once again; she had already lost two daughters,—a third fell suddenly sick; and, as it was the beginning of the winter and of their hunt, she begged her mother

enterrer près de sa sœur, leur dist, ie ne fuis point triste ie me resiouïs dauantage de l'asseurance que i'ay que mes filles font au Ciel, que ie ne ferois de les voir viure en ce monde, Dieu est nostre Pere à tous: ie l'aymeray & tout ce qu'il fera. Ce fentiment excellent de la conformité à la volonté de Dieu est bien auant imprimé dans le cœur de plusieurs de nos Neophytes.

La femme d'un appelé Vincent Xauier fils du premier Sauuage errant qui s'est arresté à Sillery, tomba malade un an apres son mariage, & languit plus de deux ans. Enfin elle fut contrainte de garder le liect, elle vint à l'Hospital où elle surpassa encor la patience des autres: car pendant tout le temps qu'elle y fut, on ne l'entendit iamais demander chose aucune ny se plaindre, excepté le dernier iour de sa vie, & encor fort peu, quoy que d'ailleurs elle fust d'un [160]. esprit fort vif & agissant: elle auoit tousiours à son costé vne sienne petite fille aagée de deux ans & demy, & quoy qu'elle fut pressée de mal, elle ne laissoit pas de la faire prier Dieu au temps accoustumé, & de l'instruire: comme elle se sentit proche de sa fin, elle appella son mary, luy parla avec beaucoup d'affection, & puis luy bailla sa petite fille qu'elle ne voulut plus voir depuis ce temps là, ne pensant qu'à bien mourir: ce qu'elle fist heureusement, ayant receu tous ses Sacremens. Sa fille demeura quelque temps à la maison de son Pere: mais comme il alloit souuent à la chasse, la pauvre enfant demeueroit cōme abandonnée: ceux qui la gardoient n'en auoient pas de soing: elle s'eschappoit & entroit pour l'ordinaire à l'Hospital où les Religieuses la carressoient, & luy donnoient à manger, son Pere enfin la mena aux

to take her with her into the woods, where she died soon after, but with the piety and the sentiments [159] of devotion whereof I have spoken heretofore. Suffice it to say here, that that did not shake the good Louyse, who, bringing back the body of her daughter from within the woods, and giving it to the Nuns, in order to have it buried near her sister, said to them: "I am not sad. I rejoice more in the assurance which I have that my daughters are in Heaven, than I would to see them living in this world. God is the Father of us all; I will love him, and all that he shall do." This excellent sentiment of conformity to the will of God is deeply imprinted in the hearts of many of our Neophytes.

The wife of one Vincent Xavier, son of the first roving Savage who settled at Sillery, fell sick a year after her marriage, and languished more than two years. Finally, she was constrained to keep her bed; she came to the Hospital, where she surpassed the patience even of the others, for, during all the time that she was there, she was never heard to ask for anything or to complain,—except the last day of her life, and then very little; although, moreover, she was of a [160] very quick and active mind. She had always at her side a little girl of hers, aged two years and a half; and though she was beset by sickness, she failed not to have the child pray to God at the usual time, and to instruct her. When she felt herself near her end, she called her husband, spoke to him with much affection, and then gave him her little girl, whom she would no longer see from that time,—thinking only of dying well, which she did happily, having received all her Sacraments. Her daughter lived for some time at her Father's house;

Vrfulines, lesquelles la receurent avec toutes forte d'affection: elle y est à present & donne vne fort bonne esperance; voila comme ces deux communautéz s'entre-soulagent & despendent avec grande charité ce quelles reçoient [161] de Nostre ancienne France, pour le bien & la consolation de ces pauvres peuples.

Vne femme appelée Marguerite auoit vn mal de iambes depuis plusieurs annees qui la contraignoit de passer tous les hyuers à l'Hospital, ou dans vne cabane proche: l'Hyuer dernier, elle eust enuie de fuiure les chasseurs, pour manger de la viande fraiche (on n'en void encor guere en ce pays icy sans chasse) son mary, la charge fur sa traine, & la tire gayement apres soy tous les iours sur des montagnes de neiges: mais sa iambe se pourrissant, il la ramena à l'Hospital: ils auoient grande peur que l'ordure & la puanteur de ses playes n'empeschast les Religieuses de la recevoir: mais ils furent bien-tost deliurees de leur crainte, quand ils virent que ces bonnes filles la receuoient avec plus de ioye que les autres. Si tost qu'elle fut arriuee, elle demande à se confesser, la gangrene se mist en son mal, & l'emporta en peu de temps apres auoir receu deuotement tous ses Sacramens.

Vne ieune veufue nommee Charité, [162] fort pauvre: mais tres-vertueuse auoit trois enfans Baptisez, l'aîné s'estoit marié, sa femme & luy estoient malades, les deux autres estoient assez infirmes, la bonne Charité seule estoit forte & vigoureuse: elle s'en vient Cabaner tout l'Hyuer près de l'Hospital, pour estre secouruë, elle ne demeure pas pourtant oyseuse, elle fait l'Hospitaliere, elle mesme, & rend toute

but, as he went often to the hunt, the poor child remained as though forsaken,—those who kept her took no care of her. She would escape, and usually enter the Hospital, where the Nuns caressed her, and gave her food. Her Father at last took her to the Ursulines, who received her with all manner of affection; she is there at present, and gives very good promise. Thus do these two communities relieve each other, and expend with great charity that which they receive [161] from Our old France for the weal and the consolation of these poor peoples.

A woman called Marguerite had had a disease of the legs for several years, which constrained her to spend all the winters at the Hospital, or in a neighboring cabin. Last Winter, she desired to follow the hunters, in order to eat fresh meat (scarcely any is as yet seen in the country here, without hunting). Her husband loads her on his sledge, and draws her cheerfully after him every day, over mountains of snow; but, her leg festering, he brought her back to the Hospital. They had great fear that the filth and the stench of her sores might prevent the Nuns from receiving her; but they were soon delivered from their dread, when they saw that these good daughters received her with more joy than the others. As soon as she had arrived, she asked to confess herself; gangrene occurred in her disease, and carried her off, a short time after having devoutly received all her Sacraments.

A young widow named Charité, [162] very poor, but very virtuous, had three Baptized children,—the eldest had married. His wife and he were sick, the two others were quite feeble; the good Charité alone was strong and vigorous. She comes to lodge in a

l'affistance possible à cette pauvre troupe, elle va au bois, & à l'eau, elle fait la cuisine, elle passe les peaux, elle fait les fouliers, si on tuë quelque Orignac à trois & quatre lieuës, elle prend sa treine, & va querir son fardeau sur les neiges. Sa belle fille estoit la plus malade, & n'estoit pas encore Baptisee, & n'en tesmoignoit pas mesme enuie, elle prie Dieu sans cesse pour elle, elle l'exhorte, elle importune nos Peres, & les Religieuses, pour l'encourager à la foy, enfin elle obtint de Dieu ce quelle demandoit: car cette ieune femme deux iours auant que mourir enuoya son mary chez nous, à dix heures du soir frapper à la porte, & demander vn Pere, i'y allay avec le Pere Buteux; Dieu luy auoit [163] changé le cœur, elle presse pour estre Baptisée. Helas, disoit-elle, est-il pas temps, hastez-vous, ie veux estre baptisee, ie le souhaitte, ce n'est pas pour auoir la fanté du corps, ie ne me soucie pas de la vie, ie demāde le baptisme, pour obeïr à Dieu & aller au Ciel, si tost qu'elle l'eust obtenuë elle en tesmoigna vne grāde ioye, nonobstant ses violentes douleurs, & mourut incontinent apres dans le contentement.

C'est assez parlé des morts, difons vn mot de ceux qui ont logé tous en cette maison ou y ont recourré la fanté, les deux aueugleſſes qui s'y retirent souuēt, y ont passé l'hyuer dernier, elles auoient chacun vne petite fille pour les conduire, dont la plus aagee qui estoit de neuf à dix ans, auoit vn esprit excellent & la memoire heureuse: elle apprist tout le Catechisme & les prieres en fort peu de temps. Vn iour elle fist vne faute qui sembla assez grosse à nostre aueugleſſe, laquelle a la conscience fort tendre, elle la reprist rudement, & luy ordonna de ne point sortir de l'Hof-

Cabin all Winter, near the Hospital, in order to be assisted; however, she does not stay idle, she acts the Hospital nurse herself, and renders all the assistance possible to that poor company. She goes for wood and for water, she does the cooking, she dresses the skins, she makes the shoes; if they kill some Moose three or four leagues away, she takes her sledge and goes to seek her burden, over the snows. Her daughter-in-law was the most sick, and was not yet Baptized, and showed not even a desire for it. She prays to God for her, without ceasing; she exhorts her, she importunes our Fathers and the Nuns to encourage her in the faith. Finally, she obtained from God what she was requesting; for this young woman, two days before dying, sent her husband to us, at ten o'clock in the evening, to knock at the door and ask for a Father. I went thither with Father Buteux. God had [163] changed her heart,—she urges to be Baptized. “Alas,” she said, “is it not time? Make haste; I wish to be baptized,—I desire it. It is not to have health of body,—I care not for life; I ask baptism in order to obey God and go to Heaven.” As soon as she had obtained it, she manifested great joy, notwithstanding her violent pains, and died immediately afterward, in contentment.

This is enough said of the dead; let us say a word of those who have, every one, lodged in this house, or have recovered their health in it. The two blind women who often retreat thither, spent last winter therein; they had each a little girl to lead them. The elder of these, who was nine or ten years old, had an excellent mind and a happy memory; she learned the whole Catechism and the prayers in very little time. One day, she committed a fault which

pital tout ce iour-là, e[1]le obeït exactement, & mesme ne [164] changea pas de place qu'on ne luy eust commandé, elle disoit quelquefois aux Religieuses. Regarde cét enfant: elle est ma parente, ie l'ayme comme ma fille: mais ie n'ayme point son corps c'est son ame que i'affectionne: c'estoit vn grand contentement d'entendre comme elle luy expliquoit les mysteres de nostre sainte foy, & les belles instructions qu'elle luy donnoit: elle va quelquefois aux trois Riuieres, passer vne bonne partie de l'esté, & y faiçt vn grand fruiçt parmy ces infideles.

Vn ieune homme Huron, comme i'ay dit cy-dessus, a hyuerné en cette maison de Charité. Voicy ce que i'en ay appris de particulier depuis les Chapitres precedents. Le iour qu'il fut baptisé en la Chapelle de l'Hospital, il se leua dés deux heures du matin, employant tout ce temps-là à prier Dieu, iusques à son baptesme, qui fut sur les neuf ou dix heures. Depuis qu'il fut Chrestien, sa deuotion redoubla, il se leuoit assez matin, mettoit tout le temps en prieres iusques à la Messe, qui se disoit enuiron les sept heures & demie, le soir estant retourné, [165] d'avec le Pere Brebeuf, où il auoit desia faiçt les prieres avec les Hurons ses camarades, il les recommençoit avec les Algonquins en la sale des malades, & puis pour la troisieme fois, il entroit dans la Chapelle des Religieuses, & y demouroit souuent pendant tout le tēps de leur Matines, & si de hazard la Chapelle estoit fermee, il se mettoit à genouil à la porte, & quelque bruit qu'on fist dans l'Hospital, il demouroit à faire ses prieres paisiblement.

Voicy comme le Socoquois fait prisonnier par les Algonquins dont i'ay parlé cy-dessus, arriua en cette

seemed quite immense to our blind woman, who has a very tender conscience; she reproved the child severely, and ordered her not to leave the Hospital all that day. She punctually obeyed, and did not even [164] change the place which had been assigned to her. This woman said sometimes to the Nuns: "Look at that child,—she is my relative; I love her as my daughter, but I do not love her body,—it is her soul that I cherish." It was a great satisfaction to hear how she explained to her the mysteries of our holy faith, and the excellent instructions that she gave her. She sometimes goes to the three Rivers, to spend a good part of the summer, and there gathers much fruit among those infidels.

A Huron young man, as I have said above, has wintered in this house of Charity; I have learned about him the following particulars, since the preceding Chapters. The day that he was baptized in the Chapel of the Hospital, he rose at two o'clock in the morning, employing all that time in praying to God, even until his baptism, which was toward nine or ten o'clock. After he had become a Christian, his devotion redoubled; he would rise quite early, spend all the time in prayers until Mass, which was said about half past seven. Having returned at evening [165] from Father Brebeuf, where he had already said the prayers with the Hurons, his comrades, he recommenced them with the Algonquins in the ward of the sick; and then, for the third time, he entered the Chapel of the Nuns, and often stayed there during the entire time of their Matins. If by chance the Chapel was closed, he would kneel at the door; and no matter what noise occurred in the Hospital, he remained to say his prayers quietly.

maison, le neufiesme de Nouembre l'an passé, si tost qu'il fut débarqué vis à vis de l'Hospital, les Sauvages de Sillery allerent au deuant pour le recevoir avec Charité, ils le menerent en toutes leurs maisons, & cabanes, l'une apres l'autre, & le firent dancier en toutes: mais avec douceur & amitié; il obeït par tout, quoy qu'il eust le corps tout couuert de playes & bleffures: apres cela deux des principaux Sauvages l'amenerent à l'Hospital, où il fut receu des Religieuses avec grande ioye [166] on appelle le Chirurgien: toute la sale se trouua pleine de Sauvages, pour voir en quel estat estoient ses playes, il auoit tous les ongles arrachez, de trois doigts coupez tout nouuellement le pus en fortoit, les vers y fourmilloient, il auoit vn pied percé d'outre en outre, avec vn baston, il auoit les deux poignets des mains liez iusques aux os, avec des cordes, & le corps bruslé & percé d'alefnes en diuers endroits: ie me trouuay à ce spectacle, la premiere veuë nous fit transir, il endura qu'on le penfast sans iamais dire vn seul mot, ny monstrier aucun signe de douleur, il declaroit par signes la façon dont on l'auoit ainsi traicté, sans tesmoigner aucun mescontentement contre ceux qui l'auoient mis en ce piteux estat: il y auoit de bonne fortune à l'Hospital vn malade Abnaquiois baptisé, & appelé Claude, qui entendoit bien le Socoquiois: ce pauvre miserable fut extrêmement consolé de sa rencontre, & comme il s'estonnoit à l'abbord de voir les Religieuses luy tesmoigner tant de charité; ce bon Chrestien luy expliqua comme toute leur occupation n'estoit [167] que d'affister & secourir les pauvres, & les malades, & qu'elles gardoient toute leur vie, la virginité: cela luy frappa l'esprit, il fut

I will relate how the Socoquiois¹⁵ made prisoner by the Algonquins, of whom I have previously spoken, arrived in this house the ninth of November, last year. As soon as he had landed opposite the Hospital, the Savages of Sillery went forward to receive him with Charity. They led him into all their houses and cabins, one after the other, and made him dance in all,—but with gentleness and friendship. He obeyed throughout, although he had his body all covered with wounds and sores. After that, two of the principal Savages led him to the Hospital, where he was received by the Nuns with great joy. [166] They call the Surgeon; the whole ward was full of Savages, in order to see in what state his wounds were. He had all his nails torn out; matter was issuing from three fingers, quite recently cut, and the worms were swarming therein; he had one foot pierced through and through with a stick; he had both wrists of his hands tied, even to the bone, with cords; and his body was burned, and pierced with awls in sundry places. I was present at this sight; the first view made us chill with horror. He endured the dressing of his wounds without ever saying a single word, or showing any sign of pain; he made known by signs the manner in which they had thus treated him, without betokening any displeasure against those who had put him in this pitiful condition. By good luck, there was at the Hospital a sick Abnaquiois, baptized, and called Claude, who well understood Socoquiois. This poor wretch was extremely comforted to meet him; and, as he was astonished, at first, to see the Nuns show him so much charity, this good Christian explained to him how their whole occupation was [167] only to assist

remis en assez peu de temps, & renuoyé en son pays, pour témoigner l'affection des François & Sauvages envers luy, ce font autāt d'avancouriers de l'Evangile que Dieu enuoye à ses peuples.

Quatre Hurons estant descendus des trois Rivieres à Sillery, vn deux rechappé nouvellement des mains des Hydroquois tomba malade, ses Camarades l'amenerent à l'Hospital, & y logerent aussi eux-mêmes, n'ayant point d'autre retraite: ces bonnes gens témoignèrent sur leur visage vne grande ioye de rencontrer si à propos vn lieu de charité: la maladie de leur compaignon en vint à l'extrémité, on le desesperoit: desia deux d'entr'eux ne bougeoiēt de ses costez pour l'assister. Cette charité ne leur est pas ordinaire, les choses de Dieu gagnent peu à peu sur leurs cœurs, quand les Religieuses donnoient quelque chose au malade, tous les trois autres ne manquoient iamais de les en remercier à leur façon ordinaire, ho, ho, ho, s'il le falloit leuer ou [168] remuer, ils se presentoient incontinent, & quelquesfois luy ont soustenu la teste ou le corps, quatre ou cinq heures de suite, sans se lasser: l'un d'entr'eux sçauoit les prieres, il estoit avec les deux autres en la Chappelle, soir & matin, pour les dire, puis s'en alloit en faire autant près de ce malade, qui prioit incontinent qu'on le dressast sur son lit, pour les dire avec plus de respect, il pleust à N. Seig. luy redre la santé, & leur donner moyen à tous de retourner en leur pays: ie ne dis riē du Catechisme qu'on a fait en ce lieu vne bōne partie de l'annee, tātost aux malades, tātost aux pauvres, tātost aux enfās. I'en ay parlé cy-deffus, ie diray seulement que le desir que les Sauvages grāds & petits ont d'apprendre le Catechisme & les prieres,

and succor the poor and the sick, and that they observed virginity all their life. That greatly impressed his mind. He was restored in a fairly short time, and sent back to his own country, in order to show the affection of the French and Savages toward him. These are so many precursors of the Gospel, that God sends to his peoples.

Four Hurons having come down from the three Rivers to Sillery, one of them, newly escaped from the hands of the Hyroquois, fell sick; his Comrades led him to the Hospital, and also lodged there themselves, not having other shelter. These good people expressed in their faces their great joy at so opportunely encountering a place of charity. Their companion's sickness came to a crisis, and they were despairing of him; by that time two of them stirred not from his side, in order to assist him. This charity is not usual with them: the things of God gain little by little upon their hearts. When the Nuns gave anything to the sick man, all the three others never failed to thank them for it, in their usual fashion—"Ho, ho, ho." If it were necessary to lift or [168] move him, they straightway presented themselves; and they sometimes supported his head or body four or five hours in succession, without becoming fatigued. One of them knew the prayers,—he was with the two others, in the Chapel, evening and morning, to say them; then he went away to do the same near that sick man, who straightway begged that they should raise him up on his bed, in order to say them with more respect. It pleased Our Lord to restore his health, and to give all of them means to return to their own country. I say nothing of the lessons in the Catechism which were given in this

fait fouuent vne Chapelle, & vne Escole de la fale des malades, auffi bien que de nostre maison de Sillery, ils entrent sans cesse, & disent: enseigne moy, fais-moy prier Dieu: vne Religieuse est assés & fainement occupee à satisfaire à ces visites, & importunitez pieuses: & en effet outre celles qui assistent les malades, il en a fallu establir d'autres pour ceux qui demandent [169] à reciter les prieres, & apprendre le Catechisme, la cōmodité du lieu y sert beaucoup, les maisons de ces bonnes gēts touchent au bastimēt de l'Hospital, & n'ont qu'une court cōmune, ils entrēt à tous propos quand il font à Sillery, & disent! ie veux prier Dieu, ie veux apprēdre, instruy-moy. O que cette importunité est agreable, quoy qu'elle attire par neccessité des frais notables! mais que faire, toute la Mission n'est que pour cette fin, cela console & estonne tout ensemble, en vn pays & en vn lieu depourueu de tout. Voicy ce que la Mere Superieure escriuoit sur ce subiet, en vne lettre il y a quelques iours; ie ne sçay, dit elle, ce que nous faisons avec le temps, les Sauuages sont pauvres, ils sont subiets à vne infinité de maladies, leur vertu n'en est pas moindre, mais leur secours en est plus difficile: les Hospitaux de France ont esté fondez par les Roys les Princes & les Princeesses bien richement, & avec tout cela ils ne subsisteroient pas, si les Euesques & les personnes de merite n'y faisoient de bonnes aumônes, si les Parlemens & les Presidiaux [170] n'y appliquoient les amendes; l'Ocean nous exclud de tous ces secours: il se trouue en France des personnes qui entreprenent icy sainctement vn & deux Seminaristes, d'autres l'entretien & soulagement d'une famille Sauuage, mais peu de personnes pēsent à

place a good part of the year,—now to the sick, anon to the poor, again to the children. I have spoken of them before; I will only say that the desire of the Savages, great and small, to learn the Catechism and the prayers, often makes a Chapel and a School of the sick ward as well as of our house at Sillery. They enter incessantly, and say: “Teach me; have me pray to God.” One Nun is amply and blessedly occupied in answering these visits and pious importunities; and, in fact, besides those who assist the sick, it has been necessary to establish others for those who request [169] to recite the prayers and to learn the Catechism. The convenience of the place is of much service herein; these good people’s houses adjoin the building of the Hospital, and have but one common court. They come in on every occasion, when they are at Sillery, and say: “I wish to pray to God; I wish to learn,—instruct me.” Oh, how agreeable is this importunity, although it necessarily leads to considerable expenses! But what shall be done? The entire Mission is only for this end; that comforts and astonishes, all at once, in a country and in a place destitute of everything. See what the Mother Superior wrote on this subject, in a letter some days ago: “I know not,” she says, “what we shall do in course of time. The Savages are poor; they are liable to countless diseases: their virtue is none the less, but their succor is more difficult. The Hospitals of France have been founded by Kings, Princes, and Princesses, very richly; and with all that, they would not subsist if the Bishops and persons of merit did not bestow generous alms on them, and if the Parliaments and the Tribunals [170] did not apply the fines to them: the Ocean excludes

l'entretien d'un malade, & à le fournir de linges ou de couvertures. Dieu a des voyes qui nous font inconnues, & les moyens se trouveront quand il luy plaira. Quelques honnestes personnes nous l'ont fait esprouver, cette année: Dieu en soit à jamais benist; nous estions au bout, la necessité de logis & la misere des pauvres nous avoit obligé à des debtes: nostre chere fondatrice, nonobstant le subiect de ses douleurs, n'a pas laissé d'appliquer ses soins, & nous en deliurer de la plus grosse partie: sa charité ne s'est jamais lassée, nostre consolation est qu'elle en voit les fruits tres agreables, & en iouyt avec nous: voila les pensées de ces bonnes filles parmy leur pauvreté.

Je veux finir ce Chapitre par les parolles que le bon Charles Meca Skotiat [*sc.* Meiafkoſiat] [171] a souvent tenu aux malades, les venant visiter quand il est à Sillery: vous autres (dit-il) qui estes malades, n'estimez pas que la maladie soit une chose mauuaise, ne pensez pas en vostre cœur, voila qui va mal de ce que nous sommes affligez, mais pensez ainsi de Dieu, c'est nostre Pere à tous; il nous a fait, il nous ayme, c'est pour nostre bien qu'il nous enuoye la maladie, il nous mettra dans le Ciel & nous donnera une vie qui ne meurt jamais, voila ce que vous penserez de Dieu. Ayés donc courage ne vous attristez pas, croyez fortement, ce que vous endurez prendra bientôt fin: mais vostre ioye durera à jamais dans le Ciel.

us from all these aids. There are in France persons who holily maintain here one or two Seminary pupils,—others, who undertake the support and relief of a Savage family; but few persons think of the support of a patient, and of furnishing him with linen or bedding. God has ways which are unknown to us, and these means will be found when it shall please him. Some worthy persons have made us experience that, this year; God be forever blessed for this. We were in extremity,—the necessity for lodgings, and the misery of the poor, had obliged us to incur debts; our dear foundress, notwithstanding her occasion for sorrow, nevertheless applied her care, and delivered us from the main part of them. Her charity has never grown weary; our consolation is that she sees the very pleasant fruits thereof, and enjoys them with us." Such are the thoughts of these good sisters amidst their poverty.

I wish to finish this Chapter with the words which the good Charles Meiaskouat [171] has often addressed to the sick, on coming to visit them when he is at Sillery. "You" (said he) "who are sick, deem not that sickness is an evil thing,—do not think in your heart: 'It is a bad affair, that we are afflicted;,' but think thus of God: 'He is the Father of us all,—he has made us; he loves us;—it is for our good that he sends us sickness. He will place us in Heaven, and give us a life which never dies.' That is what you should think of God. Have courage, then,—do not be grieved; believe firmly; what you endure will soon have an end, but your joy will last forever in Heaven."

[172] CHAPITRE X.

DE CE QUI S'EST PASSÉ AUX TROIS RUIERES & AU
FORT DE RICHELIEU.

IE mets ces deux lieux en vn Chapitre, par ce qu'ils ont couru mefme rifque des Hiroquois, & ont receu les mefmes Sauvages lefquels ont paffé l'annee, partie en vn de ces lieux, partie en l'autre: ceux qui ont demeuré en ces deux habitations, ont efté les Algonquins d'en-haut, autant fuperbes & difficilles à gouuerner (comme i'ay defia remarqué) que ceux de deuers Quebec font humbles & dociles. L'an paffé incontinent apres le depart des Nauires, qui fut le feptiefme d'Octobre, i'ëuoyay le Pere le leune demeurer aux trois riuieres, pour voir s'il pourroit dompter l'Orgueil de ces gens là, & les reduire à Iefus-Chrift: fon zele & fa vertu affez cogneuë me donnerent aifement cette [173] penfée, il n'y fut pas pluftoft arriué que ces miferables luy donnerent bien de l'exercice, les deux principaux chefs eftoient vn appellé Tefefatch homme rufé, fuperbe, ennemy des façons de faire des François & du Chriftianifme, l'autre eftoit vn apoftat nommé Abdon plein d'efprit: mais mefchant & hardy, ces deux hommes gouuernoient les Algonquins d'en-haut, & tafchant à leur ietter le mefme efprit qui les poffe-
doit, feignoiët par interualle d'aymer la Foy, & les François, & puis ils faifoient tout le contraire en particulier, & fouuent en public: il y auoit neantmoins

[172] CHAPTER X.

OF EVENTS AT THE THREE RIVERS AND AT THE
FORT OF RICHELIEU.

I BRING these two places into one Chapter, because they have incurred like peril from the Hiroquois, and have received the same Savages, who have spent the year partly in one of these places, partly in the other. Those who have lived at these two settlements have been the upper Algonquins,—just as proud, and difficult to govern (as I have already remarked), as those from about Quebec are humble and docile. Last year, immediately after the departure of the Ships,—which was the seventh of October,—I sent Father le Jeune to live at the three rivers, in order to see if he could subdue the Pride of those people, and bring them to Jesus Christ. His well-known zeal and virtue readily inspired me with this [173] idea. He had no sooner arrived there than those wretches gave him plenty of exercise. The two principal chiefs were: one, Teswesatch,¹⁶—a crafty, proud man, and an enemy to the French usages and to Christianity; the other was an apostate named Abdon, full of intelligence, but wicked and bold. These two men governed the upper Algonquins; and, striving to infuse into them the same mind which possessed themselves, they feigned, at intervals, to love the Faith and the French, and then they did the very contrary in private, and often in public. There were, nevertheless, among that band

parmy la troupe quelques ames choisies de Dieu. L'an passé le 19. d'Octobre, Abdon avec sa troupe retournant de la guerre amena aux trois Riuieres vn prisonnier qui n'estoit pas Hiroquois: mais leur voisin & amy: les voila incontinent dans la resolution de le brusler, on leur remontre qu'il ne faut pas multiplier les ennemis, & qu'ils deuoient maintenant quitter toutes ces cruautéz: mais ils se moquent du Pere, & de tous ceux qui leur en parlent, percent vn pied à ce pauvre [174] homme avec vn baston, luy arrachent les ongles des doigts à belles dents, il tendoit la main & donnoit les doigts comme si-il n'eust rien senty, ils luy lient les deux poignets des mains avec des cordes à neuds coulans, & quatre ieunes hommes tiroient & bandoient les cordes de toutes leurs forces, deschirants & emportants la chair des bras iusques aux os, la douleur le fait tomber en foiblesse; ils cessent de le tourmenter luy iettent de l'eau, luy donnent à mâger pour le faire reuiure aux tourments, le bois estoit desia préparé pour le brusler, & la nuit de cette tragedie, s'alloit commencer: mais le soir de bonne fortune il arriua vn canot de Quebec, avec des lettres de Monsieur le Gouverneur au sieur des Rochers qui commande aux 3. riuieres, afin qu'il rachetast & deliurast le prisonnier, ce qu'il fist avec bien de la peine: car la rage & la vengeance possedoient le cœur de ces Barbares: cette affaire expédiée, le Pere s'applique à l'instruction des Sauvages, s'oppose aux mutins & encourage à la perseverance, ceux qui auoient bien commencé, le [175] mal-heureux Testxoaths [*sc.* Tesxefatch] deffendoit publiquement à ses gens qu'ils n'allassent à la messe. Le Pere estant vn iour près de la dire, & voyant que

some souls chosen of God. Last year, on the 19th of October, Abdon with his troop, returning from the war, brought to the three Rivers a prisoner who was not Hiroquois, but their neighbor and friend: behold them suddenly resolving to burn him. They are admonished that they must not multiply their enemies, and that they ought now to give up all those cruelties; but they mock at the Father, and at all those who mention it to them. They pierce one foot of this poor [174] man with a stick, and atrociously tear out his finger-nails,—he held out his hand and gave his fingers, as if he had felt nothing; they tie both his wrists with cords with running knots, and four young men pull and fasten the cords with all their might, tearing and removing the flesh of his arms even to the bones. The pain causes him to fall in a swoon; they cease to torture him, throw water upon him, and give him food, in order to revive him for the torments; the wood was already prepared for burning him, and the night of this tragedy was about to begin. But at evening, by good fortune, there arrived a canoe from Quebec, with letters from Monsieur the Governor to sieur des Rochers, who commands at the 3 rivers,—to the end that he should ransom and release the prisoner,—which he did with much difficulty, for rage and vengeance possessed the hearts of those Barbarians. This business despatched, the Father applies himself to the instruction of the Savages, opposes the mutinous, and encourages to perseverance those who had begun well. The [175] miserable Teswesatch publicly forbade his people to go to mass. The Father being one day ready to say it, and seeing that no one came, leaves the Church; and having perceived from a distance some

perfonne ne venoit, il fort de l'Eglife & ayant apperceu de loing quelques ieunes filles qui s'approchoient avec crainte, il leur demande? pourquoy elles n'entroient pas? le Capitaine a crié publiquement, difent elles, qu'il tueroit ceux qui y viendroient venez: dift le Pere, ne craignez rien, les François vous deffendront: vne eftant entrée les autres fuiurent, & enfin tous vinrent à la Meffe: ils ne tarderent guere aux trois riuieres auffi n'y font-ils pas encor refidens, & n'y ont aucune maifon ftable. Sur la fin de Nouembre ils prirent quelque refolution d'aller à Mont-Real pour y faire leur chaffe, pendant tout l'hyuer: mais ayant entendu que quelques-vns de leurs compagnons qui y eftoient allés peu de temps auparauant redefcendoient pour demeurer au Fort de Riche-lieu, ils les allerent trouuer pour hyuerner là tous enfemble, & fe tenir compagnie foit à la chaffe, foit à la guerre. [176] Ce feroit vn grād bõ-heur que ces gens là fe peuffent vne fois fixer & arrefter en quelque bonne habitation, comme les autres ont fait à Sillery: le Pere le Ieufne faifant l'office d'un bon pafteur, va apres fon troupeau & le fuit quittant les trois Riuieres pour tirer avec eux vers Riche-lieu, comme ils eftoient en chemin vn certain Sauuage bon Chrestien fait vne crieée à cinq cabanes, que le Pere accompagnoit. Efcoutés moy tous, dift-il, voicy de pauvres veufues qui viennent hyuerner avec nous, elles viennent pour auoir à manger, il les faudra fecourir de noftre chaffe, efcoutez moy derechef: ie vois bien que nous ne fommes pas au bout de nos mal-heurs, nous auons des gens de bien avec nous, & nous n'en fommes pas meilleurs: voicy vn homme qui a paffé le grand Ocean pour parler pour nous, afin qu'on nous affifta:

young girls who were approaching with fear, he asks them why they did not come in. "The Captain has publicly announced," they say, "that he would kill those who should go thither." The Father said, "Fear nothing; the French will defend you." One having entered, the others followed; and finally all came to Mass. They tarried not long at the three rivers,—so they are not yet resident there, and have no fixed abode there. Toward the end of November, they took a sort of resolution to go to Mont-Real, in order to make their hunt there during all the winter; but, having heard that some of their companions, who had gone thither shortly before, were coming down again in order to stay at Fort Riche-lieu, they went to find them, so as to winter there all together, and keep one another company, either in the chase or in war. [176] It would be a great blessing if those people could once become fixed and settled in some suitable residence, as the others have done at Sillery. Father le Jeusne, performing the office of a good pastor, goes after his flock and follows it, leaving the three Rivers in order to move with them toward Riche-lieu. As they were on the way, a certain Savage, a good Christian, makes a public statement to five cabins which the Father accompanied. "Listen to me, all of you," said he; "here are poor widows who come to winter with us; they come to have food; we shall have to help them with our hunting. Listen to me again; I see well that we are not at the end of our bad luck; we have worthy people with us, and we are none the better for it. Here is a man who has crossed the great Ocean in order to speak for us, to the end that we should be assisted; but we do not listen to him

mais nous ne l'escoutons pas comme il faut; le malheur vient de ce que nos Capitaines ne croient pas en Dieu, que s'il en donne aduis en son pays, le Massinaigan, c'est à dire leur Escriture, empêchera le biẽ qu'on nous [177] procure. Sus dõc vous autres qui croyez en Dieu, & vous qui auez enuie de croire, vnifions nous, & tenons ferme pour la foy, & escoutons le Pere. Cela dit, il s'embarque, & arriue le mesme iour au fort de Richelieu, le sieur de Chamfe-lourt [*sc.* Chamflour], qui y commandoit, receut le Pere avec vne affection toute extraordinaire qu'il a continuée tout l'hyuer, le secourant fortement dans le dessein d'attirer ces peuples à Iesu-Christ. Le Pere de Notie qui y estoit pour auoir soin des François, fut rauy d'aide d'auoir avec foy le Pere, pour enseigner les Sauuages. Voicy leur occupation, pendant l'Hyuer & l'ordre qu'ils gardoient tous les matins. Au point du iour le Pere de Notie disoit la Messe, à laquelle affistoient les François & les Sauuages Chrestiens. Le sieur de Normanuille (c'est ce ieune hõme, qui a esté autrefois pris des Hiroquois, & qui fist l'an passé le voyage de France avec le Pere le Jeune) leur faisoit faire les prieres tout haut au commencement de la Messe, il entend fort bien la langue. Pendant ce temps là le Pere en enseignoit quelques-vns en particulier [178] ou les escoutoit de Confession, puis les menoit à la Chappelle où il leur disoit la Messe, & faisoit Communier ceux qui en estoient capables, & ainsi il les prenoit tous les vns apres les autres: la Messe estant finie, il assembloit quelque ieunes gens, pour leur faire le Catechisme. La plus grande partie du iour leur petite chambre estoit pleine, & ce n'estoit quasi qu'une instruction continuelle. Sur le

as we ought. The misfortune comes from the fact that our Captains do not believe in God; so that if he gives information of this in his own country, the Massinaigan,—that is to say, their Writing,—will hinder the benefit that is being [177] procured for us. Up, then, you who believe in God, and you who have desire to believe; let us unite, and make a stand for the faith; and let us heed the Father." That said, he embarks, and arrives the same day at the fort of Richelieu. The sieur de Chamflour, who commanded there,¹⁷ received the Father with an affection quite extraordinary, which he continued throughout the winter,—efficiently assisting him in the design of drawing these peoples to Jésus Christ. Father de Noüe, who was there in order to have care of the French, was delighted to have the Father with him, to teach the Savages. Here follows their occupation during the Winter, and the order that they observed every morning. At daybreak, Father de Noüe¹⁸ said Mass, at which were present the French, and the Christian Savages. The sieur de Normanville¹⁹ (this is the young man who was formerly taken by the Hiroquois, and who, last year, made the voyage to France with Father le Jeune) had them say the prayers aloud, at the beginning of Mass; he understands the language very well. During that time, the Father taught some of them in private, [178] or heard them in Confession, then led them to the Chapel, where he said Mass for them, and gave Communion to those who were fit for it; and so he took them all, one after another. Mass being over, he assembled some young people, to instruct them in the Catechism. The greater part of the day, their little room was filled; and it was practically one continual

foir le Pere prenoit vne partie des cabanes, & le sieur de Norma[n]uille l'autre, & ainfi on faisoit prier tout le monde: la priere estoit ordinairement fuiue d'une exhortation, & d'un Cantique en leur langue. Voila l'ordre qu'ils ont gardé pēdant l'Hyuer, iufques à ce que les Sauvages quitterent ce lieu, pour aller à Mont-Royal, & aux trois Riuieres. Voyons quelques actions particulieres.

Vn Sauvage Chrestien eftant malade tomba dans vne grande foibleffe, on le penfoit mort, fa tante qui l'affiftoit, luy demāda s'il ne se fouuenoit de rien pendant cette foibleffe, & où il penfoit aller apres fa mort, ou avec fes parēs deffuncts ou avec les croyās, il mōstra le Ciel avec [179] la main, puis s'efforçāt de parler, ie m'en vay là, dit-il, i'ay veu le lieu où ie dois aller, là-deffus il meurt. Vne femme Chrestienne vifitee la nuit, & fortement folicitée par vn mefchant homme repartit, tousiours ie refpecte mon Baptesme, & ie ne veux iamais fafcher Dieu.

Vn Dimanche le Pere ayant confeffé ceux qui vouloient Communier, comme il retardoit à dire la Mefse, retenu par cette occupation, vn Payen fist feftin, & y conuia la pluspart des Chrestiens qui s'estoient confeffez, ils y vont tous, & pas-vn ne se trouue à la Mefse qu'on alloit dire. Le Pere bien eftonné demande où estoient ceux qui se vouloient Communier, les autres respondirent tout haut qu'ils estoient au feftin, cela le fafcha d'abord, il crie contre eux, & contre leur coustume, il lotie ceux qui estoient prefens, & blasme les abfens: mais il luy fallut bien-toft apres changer de ton, & de notte: car la seconde Mefse eftant sonnee, voicy tous les conuiez qui viennent dire au Pere, qu'ils Communiroient à cette

instruction. Toward evening, the Father took one part of the cabins, and the sieur de Normanville the other; and thus they had all the people pray. The prayer was usually followed by an exhortation, and a Hymn in their own language. Such was the order that they observed during the Winter, until the Savages left that place, to go to Mont-Royal and to the three Rivers. Let us note some special good deeds.

A Christian Savage, being sick, fell into a heavy swoon; they thought him dead. His aunt, who was assisting him, asked him if he remembered nothing during that faintness; and where he thought to go after his death,—with his deceased relatives, or with the believers? He pointed to Heaven with [179] his hand; then, speaking with an effort, "I am going there," he said; "I have seen the place where I am to go;" thereupon he dies. A Christian woman, visited at night, and urgently solicited by a wicked man, answered: "Always I respect my Baptism, and I will never offend God."

One Sunday, the Father having confessed those who wished to receive Communion,—as he was delaying to say Mass, being detained by that occupation,—a Pagan made a feast and invited to it the greater part of the Christians who had confessed themselves. They all go to it, and not one is present at Mass, about to be said. The Father, much astonished, asks where those were who wished to receive Communion. The others answered aloud, that they were at the feast. That angered him at first; he denounces them and their custom; he praises those who were present, and blames the absent. But he soon afterward had to change his tone and key; for, the second Mass having rung, behold all the

Messe-là: Comment dit le Pere, ne venez-vous pas du festin? ouy dea [180] nous en venons: mais nous n'auons point mangé, nous auons gardé tout le mets qu'on nous a donné, & l'auons porté à nos familles, fans y goufter. Le Pere surpris par cette responce, leur rendit autant de loüange, qu'il leur auoit donné de blafme: car il ne penfoit pas qu'on demeurast à ieun, au milieu du festin.

Voicy vne action pleine de constance, en vne aage tendre: vne ieune fille aagee d'enuiron sept ans, ioui-ant avec ses compagnes, receut vn coup de pierre au front, tirant vers le nez, qui luy en couppa la chair iusques aux os, estant toute remplie de sang, elle se presente à s^o Pere, lequel fans s'esmouuoir ny crier cōtre ceux qui auoiēt bleffé sa fille, l'enuoya à celuy qui pense les François, & continua vne partie qu'il auoit commencée au ieu, on l'ameine droit chez nous, on appelle le Chirurgiē, lequel ayāt visité la playe, dist, qu'il la falloir coudre, la crainte qu'on auoit que l'enfant ne peust supporter la douleur, nous fist refoudre d'appeler son Pere, il vient ayāt perdu la partie, & fans en estre de plus mauuaise humeur, on luy dist qu'il faut recoudre la [181] playe de son enfant, & que cela luy fera bien du mal (Nitainai Chibiner) ma fille luy dist-il, souffre constamment, monstre que tu as du courage, la pauvre enfant se presente au Chirurgien armé de fil & d'esguille, il faict plusieurs poincts de cousture à la chair, sans que iamais elle dist vn seul mot, ny branlast, quoy qu'elle ne fust, ny liee, ny tenuë, seulement elle roidissoit le bras, & encor non pas à toutes les fois qu'on luy perçoit la chair: ce qui se faisoit avec grande difficulté à cause du mauuais endroit où estoit la blessure, ce

guests, who come to tell the Father that they would receive Communion at that Mass. "How?" said the Father, "are you not coming from the feast?" "Certainly, [180] we are coming from it: but we have not eaten; we have kept all the food which they gave us, and have carried it to our families, without tasting it." The Father, surprised by this answer, gave them as much praise as he had given them blame; for he did not think that they would stay fasting in the midst of the feast.

Here is an act full of constancy, at a tender age: a young girl aged about seven years, playing with her companions, received a blow from a stone, in her forehead, near the nose, which cut her flesh even to the bone. Being all covered with blood, she presented herself to her Father, who, without becoming excited, or reproaching those who had wounded his daughter, sent her to the one who attends the French, and continued a play that he had begun in a game. They lead her straight to us; they call the Surgeon, who, having examined the wound, said that it must be sewed. The dread we had, that the child could not bear the pain, made us resolve to call her Father; he comes, having lost the game, and without being in the worse temper for it. They tell him that it is necessary to sew up the [181] wound of his child, and that that will cause her much pain. "(Nitanai Chibiner)—My daughter," said he to her, "suffer with constancy; show that you have courage." The poor child presents herself to the Surgeon, who is armed with thread and needle. He takes several stitches in the flesh, without her ever saying a single word, or flinching, although she was neither bound nor held; she only stiffened her arm,—

courage en vn enfant de sept ans est remarquable.

Vn ieune Chrestien vint dire au Pere: ie ne puis plus durer icy, il faut que i'aïlle là-bas à Sillery, avec les croyans: on ma rompu mon Chapellet, on fe mocque de moy, quand ie prie Dieu, on me faiçt mille niches, permettez moy de loger chez vous en vostre maison, iusqu'à ce que les choses soient paisibles.

Le Pere appela vn ieune homme Chrestien qui se gouuernoit assez mal, il le menace des chastimens de Dieu, & l'inuite à se recognoistre, comme il ne [182] disoit mot. Le Pere luy demande ce qu'il pensoit, i'ay vne penſee qui ne vaut rien, dist-il: le Pere l'excite à ouurir son cœur, respond moy, auparauãt dist-il: vn tel, est-il damné ou sauué? il parloit d'un autre ieune homme Chrestien, mort depuis peu, qui s'estoit mal comporté vn temps, & avec lequel il auoit grande amitié. Le Pere fut estonné de cette demande, & ne respondit pas. Le Sauuage recharge, dis moy vn tel est-il damné? non dit le Pere: car il s'est recognu à sa mort. Je pensois, dit-il qu'il fust damné? & pource que ie l'aymois, ie voulois courrir mesme fortune que luy: mais s'il est sauué, il faut que ie m'amende: car ie veux estre avec luy, apres ma mort; à quatre iours delà il se vint confesser, & nous dist, il y a quatre iours que ie pense sans cesse à ma conscience, ie ne veux plus offencer Dieu. La bonté diuine se fert de toutes fortes de moyens pour le salut de ses esleus.

Vne petite escouade de Sauuages voulut partir pour aller à la guerre, au pays des Hyroquois: vn de la troupe qui estoit Chrestien, les amena aux Peres, [183] pour entendre vn mot d'exhortation, apres laquelle il prist luy-mesme la parole, & s'adressant aux

and even that, not every time they pierced her flesh, which was done with great difficulty, on account of the unfavorable place where the wound was. This courage in a child of seven years is remarkable.

A young Christian came and said to the Father: "I cannot stay here longer; I must go yonder to Silery, with the believers. They have broken my Rosary, they mock at me when I pray to God; they play me a thousand tricks. Permit me to lodge with you in your house, until matters be peaceable."

The Father called to a Christian young man, who was behaving himself quite badly; he threatens him with the punishments of God, and bids him come to his senses. As he [182] said not a word, the Father asks him of what he was thinking. "I have a thought which is of no account," said he. The Father urges him to open his heart: "First answer me," said he,— "such a one, is he damned or saved?" He spoke of another Christian young man, lately deceased, who had behaved badly for a time, and with whom he had had great friendship. The Father was astonished at this question, and made no answer. The Savage tries again: "Tell me, is such a one damned?" "No," said the Father; "for he came to himself at his death." "I thought," said he, "that he was damned, and, because I loved him, I was willing to incur the same risk as he; but if he is saved, I must reform; for I wish to be with him after my death." Four days from then, he came to confess, and said to us: "These four days, I have been thinking incessantly of my conscience; I do not wish to offend God further." The divine goodness uses all sorts of means for the salvation of its elect.

A small squad of Savages wishing to start for the

Chrestiens, leur dist, prenons courage, mes freres, tenons ferme, faisons tous les iours nos prieres, ne foyons point honteux, si l'un de nous prie seul, la honte enfin le fera taire, si nous prions tous ensemble, nous en ferons plus forts, & peut-estre qu'à nostre exemple, les Payens priront cōme nous. Comme ils furent près de partir, ils allerent tous ensemble à la Chappelle, & leur priere finie, se rendirent sur le fleuve glacé, là ils se mettent en rond, & leurs Capitaines les ayant harenguez, ils chantent & dansent à la veuë des François qui estoient dans le fort: il les faisoit beau voir vestus à la foldate, & quasi en mascarade de France, les vns auoient le visage peint de rouge, les autres de bleu, les autres de noir, quelques-vns de toutes les couleurs: ils auoient des espees amanchees en forme de demy-pique, plusieurs auoient des corcelests, piqués, & entrelassez de petits bastons, les autres auoient des boucliers faits de bois, il y en auoit quelques-vns qui auoient [184] des arquebuses, tous auoient les pieds armez de bonne raquettes, pour courir sur les neiges: leurs iambes font les pouruoieurs de leur armee, ils ne mangent pour l'ordinaire en chemin que les animaux qu'ils rencontrēt & qu'ils tuent, ils auoient avec eux vne femme qui s'estoit sauuee l'ã passé des mains & du pays des Hyroquois, laquelle les deuoit mener aux endroiçts où les ennemis ont accoustumé de faire leur chasse pendant l'Hyuer. Les voilà donc partis gayement sans apprehension des trauaux horribles, & du froid insupportable, n'ayans autre retraicte que les bois, ny autre liçt que la neige, & la glace, & estant contraints de passer plusieurs iours sans faire du feu, de peur d'estre decouverts. Les Chrestiens firent constamment leurs pri-

war in the country of the Hyroquois, one of the band, who was a Christian, led them to the Fathers, [183] in order to hear a word of exhortation; after which he himself took the floor, and, addressing himself to the Christians, said to them: "Let us take courage, my brothers; let us hold firm, let us say our prayers every day, let us not be ashamed. If one of us prays alone, shame will finally cause him to be silent; if we pray all together, we shall be the stronger for it, and perhaps by our example the Pagans will pray as we do." When they were about to start, they went all together to the Chapel; and, their prayer ended, they betook themselves to the frozen stream. There they form in a ring, and, their Captains having harangued them, they sing and dance in the sight of the French who were in the fort. They made a smart appearance, dressed like soldiers, and somewhat as in a masquerade of France. Some had their faces painted with red, others with blue, others with black, some with all the colors. They had javelins with handles, in the shape of a half-pike; many had corselets, stitched, and interlaced with small sticks; others had shields made of wood. There were some who had [184] arquebuses,—all had their feet equipped with good snowshoes, to run on the snows; their legs are the purveyors of their army. They do not usually eat while on the way, save the animals which they encounter and kill. They had with them a woman, who had escaped the preceding year from the hands and the country of the Hyroquois; she was to lead them to the places where the enemy have been accustomed to carry on their hunt during the Winter. Behold them, then, setting out gayly, without apprehension of the

eres en chemin: mais les Payens qui auoient promis de ne faire aucune superstition, consulterent le diable à leur mode, approchans du pays des ennemis, & ils se diuiferent & firent deux petites bandes dont l'une eust quelque succez, l'autre fut surprise la nuit dans son sommeil, sans [185] faire le guet. Au bruit de l'ennemy, & aux coups des arquebuses, chacun s'esueille, & se voyant rudement attaqué, prend la fuite: quelques-uns furent tuez sur la place, les autres s'eschaperent à demy nuds, quelques-uns eurent les pieds gelez iusques aux os: ils rencontrerent de bon-heur l'habitation de Mont-Real, où ils furent receus avec beaucoup de charité, sans cela, ils estoient morts, & ce fut aussi un coup heureux pour leur ame, comme ie diray cy-apres: cette ieune femme qui les conduisoit se sauua pendant la meslee, elle ne reueint que long-temps apres les autres, fuyant loing dans les bois: elle n'auoit ny bonnet, ny soüilliers, ny manches, ny bas de chausses: pour tout habit, elle n'auoit qu'un bout de couuerture, qui à peine luy couuroit la moitié du corps contre le froid extreme: elle marcha trente iours en cet estat, sur la neige, sans voir une estincelle de feu: on ne sçait ce qu'elle a peu manger durant ce temps-là: elle passa vis à vis de l'habitation de Montreal, de l'autre costé de la grande Riuiere, & y demeura six ou [186] sept iours à crier tant qu'elle pouuoit, afin qu'on la vint passer: mais voyant qu'elle n'estoit pas entenduë: elle fut en fin contrainte de tirer vers le fort de Richelieu, où elle arriua à demy-morte: la charité des François luy rendist la vie & les forces: cent hommes (disoient quelques-uns) fussent morts des traux, qui n'ont peu tuer une femme.

horrible toils and of the intolerable cold,—having no other retreat than the woods, nor other bed than the snow and the ice, and being constrained to spend several days without making fire, for fear of being discovered. The Christians steadfastly said their prayers by the way; but the Pagans, who had promised to perform no superstitious rite, consulted the devil in their fashion, on approaching the enemy's country. They separated, and formed two small bands, one of which had some success; the other was surprised at night in its sleep, without [185] keeping watch. At the noise of the enemy, and at the shots of the arquebuses, each one awakes, and seeing himself rudely attacked, takes flight. Some were killed on the spot, the others escaped, half naked; some had their feet frozen even to the bone. Fortunately, they came upon the settlement of Mont-Real, where they were received with much charity. But for that, they were dead; and it was also a happy event for their souls,—as I shall tell hereafter. That young woman who was guiding them escaped during the fight; she returned only a long time after the others, fleeing far into the woods. She had neither cap, nor shoes, nor sleeves, nor stockings; for all clothing, she had only a bit of blanket, which hardly protected half her body against the extreme cold. She walked thirty days in this condition, over the snow, without seeing a spark of fire; there is no knowing what she could have eaten during that time. She passed opposite the settlement of Montreal, on the other side of the great River, and stayed there six or [186] seven days, shouting as loudly as she could, so that they might come and ferry her across; but seeing that she was not heard, she was finally constrained

Vn des Algonquins de l'Isle ayant rencontré vn des Chrestiens de deuers Quebec, il en fut si bien edifié, qu'il passa quasi toute la nuit à l'entendre parler de Dieu, arriuant de là à Richelieu, il va trouuer le Pere, & luy racompte cét entretien qu'auec beaucoup de consolation ce bon homme faisoit: il me disoit, courage, quittons nos vieilles coustumes, nous voyons bien que nous estions des aueugles, nos yeux commencent de s'ouurir, ne les fermons plus: cette vie n'est pas longue, ne fais plus aucune mauuaise superstition, deffie toy de tes Compatriotes les Algonquins de là-haut, ils ne font pas portez à la foy, [187] & tous ceux qui semblent parmy eux approuuer les prieres, ne les ayment pas: garde toy de les imiter, & si tu veux croire, fais-le de cœur. Voila, dit-il, les discours que m'a tenu cét homme, nous y auons employé vne bonne partie de la nuit: cela me tient bien au cœur.

Toutes ces bonnes actions estoient grandement trauersees par la meschante vie de ces miserables Algonquins, d'en haut, ce n'estoient que superstitions, parmy eux ce n'estoient qu'iniures & calomnies enuers nos Chrestiens. Le Pere auec sa petite troupe de fidelles les combattoit puiffamment, tantost à force de raisons, tantost en se riant de leurs sottises: cela les faisoit mourir de dépit. C'est chose estrange disoient-ils, que depuis que la priere est entree dans nos cabanes, nos anciennes coustumes ne nous feruent plus de rien: & ce pendant nous mourrons tous à cause que nous les quittons. I'ay veu le temps, disoit vn d'eux, que mes songes estoient vray, quand i'auois veu des [188] Orignaux ou des Castors en dormant, i'en prenois. Quand nos Deuins sentoient

to move toward the fort of Richelieu, where she arrived half dead. The charity of the French restored her life and her strength; a hundred men (said some) would have died from the hardships which could not kill one woman.

One of the Algonquins of the Island, having met one of the Christians from near Quebec, was so much edified that he spent nearly all the night in hearing him speak of God. Arriving thence at Richelieu, he goes to find the Father, and relates to him this conversation, which that good man held with him to his great comfort: "He said to me, 'Courage; let us give up our old customs. We see well that we were blind; our eyes are beginning to open, let us not close them again. This life is not long; practice no more any evil superstition. Beware of thy fellow Countrymen, the upper Algonquins: they are not inclined to the faith, [187] and not all those among them who seem to approve the prayers, love them. Take care not to imitate them, and if thou wilt believe, do so heartily.' Such," said he, "were the words addressed to me by that man; we spent a good part of the night thus; that possesses my heart."

All these good deeds were greatly thwarted by the wicked conduct of those wretched upper Algonquins,—there was nothing but superstitions among them; there was naught but outrages and calumnies against our Christians. The Father, with his little band of faithful ones, vigorously opposed them,—now by dint of arguments, again by ridiculing their foolish notions; that made them die with spite. "It is a strange thing," said they, "that since prayer has come into our cabins, our former customs are no longer of any service; and yet we shall all die because

venir l'ennemy, celà se trouuoit veritable: on se dispoſoit à le receuoir; maintenant, nos ſonges & nos propheties ne ſont plus veritables, la priere nous a tout gaſté: d'autres s'en prenant à nous des chaſtiments que Dieu leur enuoyoit, diſoient: nous voyons bien que Dieu eſt faſché contre nous, & qu'il a raiſon: car nous ne faiſons pas ce qu'il dit, dautant qu'il nous ſemble difficile, nous luy deſobeſſons: & ainſi il entre en colere contre nous & nous tue: mais vous autres vous en eſtes la cauſe: Car ſi vous demeuriez en voſtre pays ſans nous parler de Dieu, il ne nous diroit mot, puisque nous ne le cognoiſtrions pas, n'y ſes volontez: vous feriez donc bien mieux de vous en retourner en voſtre pays, & de demeurer en repos: car c'eſt vous qui nous tuez, deuant que vous vinſiez icy, les François ne diſoient point tant de prieres: ils ne faiſoient que le ſigne de la Croix, & encor tous ne le [189] ſçauoient pas faire: ils n'auoient point toutes ces prieres que vous introduiſez, c'eſt vous qui auez amené toutes ces nouueautez, & qui les apprenez aux Sauuages & leur renuerſez la ceruelle & les faiſtes mourir, & encor ſi vous n'appelliez aux prieres que de dix iours en dix iours vne fois, on auroit quelque relafche: mais vous n'aez eſgard ny à pluye ny à neige, ny à froid, tous les iours on vous entend crier aux prieres: c'eſt choſe eſtrange que vous ne pouuez demeurer en repos, le Pere leur remonſtroit que ſi on ne les enſeignoit, & qu'on les laiſſaſt dans le repos qu'ils diſent-ils bruſſeroient eternellement dans l'Enfer, & que le danger de leur Salut nous obligeoit de les preſſer: mais la plus part s'opiniaſtroient dauantage, & enragoient de dépit contre le Pere, & diſoiēt qu'il eſtoit plus grand forcier que leurs gens, qu'il

we give them up." "I have seen the time," said one of them, "when my dreams were true; when I had seen [188] Moose or Beavers in sleep, I would take some. When our Soothsayers felt the enemy coming, that came true; there was preparation to receive him. Now, our dreams and our prophecies are no longer true,—prayer has spoiled everything for us." Others, blaming us for the punishments which God was sending them, said: "We see well that God is angry at us, and that he is right,—for we do not do what he says; inasmuch as it seems hard to us, we disobey him, and so he becomes angry with us and kills us. But you, you are the cause of it: for if you had lived in your own country without speaking to us of God, he would not say a word to us, since we would not know him or his will. You would then do much better to return to your country and live at rest; for it is you who kill us. Before you came here, the French did not say so many prayers; they only made the sign of the Cross, and even then, all did not [189] know how to make it. They did not have all those prayers which you are introducing; it is you who have brought in all these novelties, and who teach them to the Savages, and overturn their brains and make them die. Besides, if you called to prayers only once in ten days, we would have some respite; but you have no regard to either rain, or snow, or cold; every day you are heard shouting for the prayers. It is a strange thing that you cannot remain quiet." The Father remonstrated with them, that if one did not teach them, and if one left them in the quiet that they mentioned, they would burn eternally in Hell, and that the danger of their Salvation obliged us to urge them. But the majority became

en falloit deffaire le pays, qu'ils auoient affommé trois forciers à l'Isle, qui n'auoient pas tant fait de mal que luy: on eut quelque peur qu'ils n'executassent leur mauuaise pensée: mais la Diuine bonté ne le permit pas, [190] ains au contraire elle tira de grands biens de leur malice: car cet apostat dont i'ay parlé cy-deuant, voyant ce refroidissement des François, & fur tout de Monsieur de Chamflour enuers luy & enuers tous ceux qui persecutoient la Foy, feignit de s'y monstrier affectionné, & donna quelque tefmoignage de se vouloir conuertir. Le sieur de Chamflour pour l'obliger dauantage, luy donna dequoy faire festin à ses gens: c'est là d'ordinaire qu'ils manifestent leurs volontez: mais ce miserable au lieu de se declarer du party de Iesus-Christ, se monstra plus que iamais du party du Diable, & cria dans le festin contre la priere, & contre ceux qui se faisoient baptiser: cette perfidie depleut extremement non seulement aux Sauuages Chrestiens, plusieurs desquels estoient du banquet: mais encor aux Payens mesmes, dont l'un des principaux, & qui auoit esté des plus obstinez vint chez nous se declarer ouuertement & demander le baptesme: mō pere, dit-il, ie suis du nombre des croyants, c'en est fait à present il y a long tēps que ie vo⁹ escoute, ie ne vo⁹ ay iamais dit baptifez [191] moy, ie le dis maintenāt, ie ne peux souffrir la perfidie de cet hōme, ie veux estre baptisé, & le cōtrecarer s'il ne se rēd. Le pere luy respōdit: vous venez en bon tēps demander le baptesme, quand il est persecuté: c'est la marque d'un bō cœur: faictes festin & declarez vostre volonté; il n'y manque pas, les conuiez assemblés, il s'escrie: il y a plus de cinq ans que ie resiste à Dieu, ie trouuois bonne la doctrine

still more obstinate, and were furious with spite against the Father, and said that he was a greater sorcerer than their own people; that the country must be cleared of such; that they had clubbed three sorcerers at the Island, who had not done so much harm as he. There was some fear lest they should carry out their evil thought: but the Divine goodness did not permit it,—[190] on the contrary, it drew great benefits from their malice. For that apostate of whom I have previously spoken—seeing this coldness of the French, and especially of Monsieur de Chamflour, toward him and toward all those who were persecuting the Faith—feigned to show himself favorable toward it, and gave some indication of wishing to become converted. The sieur de Chamflour, in order to oblige him further, gave him wherewith to make a feast for his people,—it is there, as a rule, that they manifest their intentions; but this wretch, instead of declaring himself on the side of Jesus Christ, showed himself more than ever on the side of the Devil, and, at the feast, denounced prayer, and those who were going to be baptized. This treachery not only very greatly displeased the Christian Savages, several of whom were at the feast, but even the Pagans themselves,—of whom one of the principal men, who had been among the most obstinate, came to us to declare himself openly, and to request baptism. “My father,” said he, “I am of the number of the believers: it is all settled, now. I have listened to you for a long time,—I have never said to you, ‘Baptize [191] me;’ I say so now. I cannot suffer that man’s treachery; I wish to be baptized, and to thwart him unless he gives in.” The father answered him: “You come at a good

que les Peres enseignoient: mais elle me sembloit difficile & ne pouuois me resoudre de la fuiure: le coup est ietté, c'est tout de bon: ie veux estre baptisé & obeyr à Dieu: c'est pour vous declarer mon dessein que ie vous ay inuitez, il employa encore quelque temps à se faire instruire, & puis fut baptisé avec beaucoup de consolation de son costé & du nostre.

Vn autre Sauvage dōt la femme estoit desia Chrestienne, le suiuit au baptesme, avec vne siēne petite fille, celuy-cy estoit d'un fort bon naturel & doux, vif au reste & des meilleurs coureurs d'entr'eux: auant qu'il fust baptisé, le sieur de Norma[n]uille luy demanda s'il n'auoit iamais [192] eu auersion de la Foy, ouy dit-il, quant on me parloit de Dieu. Le me riotte [*sc. riois*] maintenant, c'est tout mon contentement d'en entendre parler, & ie suis fasché en mon cœur quand ie vois quelqu'un, qui ne veut pas escouter sa parolle, il me semble que depuis que ie veux croire, ie deuiens cholere, & que ie le feray tout à fait, quand ie feray baptisé: car ie ne pourray supporter qu'on dise rien contre Dieu, & qu'on mesprise la priere, le malheureux apostat mouroit de depit, de voir ces bonnes actions que Dieu tiroit de ses mauuais desseins, la bonté & iustice diuine se firent lors paroistre ensemble sur cēt hōme, par l'entremise de la mere des misericordes, à qui on eut recours: car on prioit Dieu sans cesse pour luy. Au plus fort de son impieté, le voila saisi en vn instant par tout le corps d'une douleur si perçāte & si violente qu'elle approchoit de la rage & de la fureur: il est entierement abattu: mais nō pour cela gagné encore à Dieu le corps est dompté: mais l'ame persiste en sa malice,

time to request baptism, when it is persecuted; that is the token of a good heart. Make a feast, and declare your intention." In this he fails not; the guests assembled, he exclaims: "For more than five years I have resisted God; I found the doctrine good, which the Fathers were teaching, but it seemed hard to me, and I could not resolve to follow it. The die is cast, it is all in earnest; I wish to be baptized and obey God,—it is to declare to you my purpose, that I have invited you." He spent some time further in being instructed, and was then baptized, with much consolation on his side and on ours.

Another Savage, whose wife was already a Christian, followed him to baptism, together with a little girl of his. This man was very good-natured and gentle; quick withal, and one of the best runners among them. Before he was baptized, the sieur de Normanville asked him if he had never [192] had aversion for the Faith. "Yes," he said, "when they spoke to me of God, I laughed in scorn. Now, it is my whole contentment to hear him spoken of, and I am grieved in my heart when I see any one who is not willing to listen to his word. It seems to me that, since I have chosen to believe, I become angry, and that I shall be so altogether, when I shall be baptized; for I shall not be able to endure that they say aught against God, and that they despise prayer." The wretched apostate was dying with chagrin to see these good results which God was deriving from his bad designs. The divine goodness and justice then conjointly appeared upon this man, through the mediation of the mother of mercies, to whom they had recourse: for they prayed to God for him without ceasing. At the climax of his impiety, behold

on enuoye appeller le Pere pour le voir, il y vient & le regarde [193] comme vn obiect de la cholere de Dieu, & dans des postures d'un homme qui souffre vn petit Enfer: ce n'est point la maladie qui me tiët, disoit-il, ie n'y auois aucune disposition, c'est le Demon qui me cause ces douleurs, par l'ëtremité de quelqu'un, on me procure la mort: il vouloit accuser le Pere d'estre cause de son mal, son frere qui estoit là present, en disoit autant, le Pere se mist là dessus à declarer cōme la Loy de Dieu, nous deffendoit de procurer & mesme desirer du mal à persōne, qu'il offenserait Dieu s'il leur fouhaittoit la maladie ou la mort; qu'au contraire il fouhaittoit & procuroit leur bien, qu'au reste il se pouoit bien faire que cette maladie ne fust pas naturelle que Dieu voyoit tout, qu'il iettoit les yeux sur luy, quand il crioit contre les prieres qu'il escoutoit toutes ses paroles, qu'il penetrait dedās son cœur, qu'il luy donnoit ce coup pour luy faire recognoistre sa faute, que les douleurs qu'il souffroit & estimoit insupportables n'estoient rien, en comparaisō des horribles supplices qu'il souffriroit aux Enfers, s'il continuoit dās ses perfidies que [194] s'il vouloit se recognoistre, Dieu n'estoit que douceur, & luy feroit misericorde: cela fist impressiō sur son esprit, & [il] supplia le Pere de prier Dieu pour luy, & de l'enseigner, le mal luy dura quelque, iours, pendant lesquels nos Peres l'affisterent de tout leur possible, & le recommanderent instamment à la tres-saincte Vierge, il guerit soudainement comme il estoit soudainement tombé malade: depuis ce temps-là, il ne fist plus rien cōtre la Foy, ains au contraire il se mist à la proteger, l'autre chef aussi nōmé Tefseatch fut espouuanté, & n'osa remuer dauantage. Sur la

him instantly seized throughout his body with a pain so piercing and so violent that it bordered on rage and fury; he is utterly prostrated, but not, as yet, thereby gained to God. The body is conquered, but the soul persists in its malice. They send to call the Father to see him; he comes thither and sees him, [193] as it were, an object of the wrath of God, and in the attitude of a man who suffers a little Hell. "It is not the sickness which holds me," said he, "I had no tendency toward that. It is the Demon who causes me these pains; by the agency of some one, they are procuring my death." He sought to accuse the Father of being the cause of his trouble; his brother, who was there present, said the like. The Father proceeded thereupon to declare how the Law of God forbade us to procure, or even to desire, harm to any one; that it would offend God if he should wish them sickness or death; that, on the contrary, he was desiring and procuring their good; that, in fine, it might well be that this sickness was not natural,—that God saw everything, and was casting his eyes upon him when he denounced the prayers; that God listened to all his words; that he penetrated within his heart; that he gave him this blow, in order to make him recognize his fault; that the pains which he suffered, and accounted intolerable, were nothing in comparison with the horrible tortures that he would suffer in Hell, if he continued in his treacheries; that, [194] if he would come to his senses, God was altogether mildness, and would show him mercy. That made an impression on his mind, and he entreated the Father to pray to God for him and to teach him. The pain remained with him several days, during which our Fathers assisted him in all

fin de Feurier, ils partirent tous deux du Fort de Richelieu, avec vne petite troupe de leurs gens, pour aller à l'Isle de Montreal, ils arriuerent à l'habitation nommée Ville-Marie sur le commencement de Mars là où les Peres du Perron & Poncet qui y ont hyuerné, les voyant plus fouples & qui tefmoignoient vne particuliere affectiō à ce lieu, & fouhaittoient de s'y habituer, trouuerent à propos de les baptifer avec plusieurs de leurs gens comme nous verrons au Chapitre fuiuant.

possible ways, and urgently commended him to the most blessed Virgin. He recovered suddenly, as he had suddenly fallen sick; from that time he did nothing more against the Faith, but, on the contrary, he began to protect it. The other chief, too, named Tessweatch, was awed, and dared not stir further. Toward the end of February, they both started from Fort Richelieu, with a small band of their people, in order to go to the Island of Montreal. They arrived at the settlement named Ville-Marie, toward the beginning of March; and there, Fathers du Perron and Poncet, who have wintered there,—seeing them more tractable and manifesting a special liking for that place, and desiring to resort thither,—found it opportune to baptize them, with several of their people, as we shall see in the Chapter following.

[195] CHAPITRE XI.

DE CE QUI S'EST PASSÉ À MONTREAL.

C'EST à present que l'on voit les vœux de l'ancienne France exaucez, & que le temps de grace est venu en ce bout du monde, où la sagesse & bonté Diuine commence à se faire sentir si benignement dans les cœurs, que sans bruit, & sans voix les anciens habitans de ces contrees y font inuitez & attirez fortement par les chaînes d'amour, que le seul S. Esprit imprime dans leurs cœurs: ils enuoyent icy de toutes parts, leurs couriers pour nous affeurer qu'ils se veulent rendre aux touches du Ciel, & s'arrester pour ce subiet en ce lieu, tous de compagnie. Nos PP. des Hurons nous ont escrit que les Sauuages de leur quartier, y auroient deuâcé les François, s'ils y eussent peu trouuer vn lieu d'affurance, ou azyle tel que [196] celui qui y est desia à present, quoy que petit, en comparaifon de ce qui est à esperer à l'auenir. Ils mandent qu'ils font perpetuellement à en parler, & que tost ou tard ils y viendront tous: nonobstant la crainte des Iroquois, si l'on y est fort de secours temporel contre l'ennemy: voila de belles moissons.

Le gros des François qui font icy, est composé de gens bien differents à la verité de condition d'aage & de naturels, pour estre quasi tous de diuers pays: mais ils ne font qu'un en volonté, vifans tous à un mesme but de la gloire de Dieu, & au salut de ces

[195] CHAPTER XI.

OF OCCURRENCES AT MONTREAL.

IT is now that we see the prayers of old France heard, and that the time of grace has come to this end of the world,—where the Divine wisdom and goodness begins to make itself felt so benignly in hearts that, without noise and without speech, the former inhabitants of these countries are invited to it and strongly drawn by the chains of love, which the Holy Ghost alone is fastening upon their hearts. They sent here their messengers from every direction, to assure us that they wish to yield to the influences of Heaven, and, for that purpose, to settle in this place, all in company. Our Fathers with the Hurons have written to us that the Savages of their quarter would have anticipated the French here, if they could have found a place of safety, or asylum, such as [196] the one which is already there at present, though small in comparison with what is to be hoped for the future. They send word that they are perpetually speaking of it, and that sooner or later they will all come thither, notwithstanding the dread of the Iroquois, if there is strong temporal succor against the enemy. Behold glorious harvests.

The bulk of the French who are here is composed of people very different, indeed, in respect to age and character,—almost as if they were all of different countries. But they are only one in intention, all living for one and the same object, the glory of God,

pauvres Sauvages, & ie puis dire que leur vertu a feruy à la conuersion de plusieurs qui ont esté gagnez à Dieu par l'affection qu'ils leur ont tesmoigné. Croyriez vous bien que plusieurs des ouuriers qui trauailleroient icy, dès leur depart de France ne se sont proposé autre motif que celui de la gloire de Dieu, & de leur salut en vn lieu retiré des occasions de mal faire? la seule penſee qu'ils contribuent autant qu'ils peuuent au salut des ames, les fait trauailler de si bon courage, qu'il ne leur arriue [197] iamais de se plaindre. Aussi ont ils esté cõduits par vn Gẽtil-homme de merite, que Dieu ſemble auoit tres-particulierement inspiré, & appellé pour le ſeruir en ce lieu, tant il a d'affection, & pour l'eſtabliſſement de la Colonie, & pour le ſalut des Sauvages: il me ſuffit de dire que c'eſt Monsieur de Chomadeu de Maiſon-neufue: ſa modestie ne me permettant pas d'en dire dauantage.

Depuis le départ des vaiſſeaux de l'an paſſé, vne des choſes des plus remarquable, qui ſe trouue dans l'habitation de Montreal, eſt la grande vnion, & la bonne intelligence de tous ceux qui y demeurent. Il y a enuiron cinquante cinq perſonnes de diuers pays, de differentes humeurs, de diuerſes conditions, & tous d'un meſme cœur & dans vn meſme deſſein de ſeruir Dieu. Chacun s'eſt ſi bien acquitté de ſon deuoir enuers Dieu & les hommes, qu'on n'a trouué aucun ſubiect de ſe plaindre, l'eſpace de dix mois entiers: le commandement a eſté doux & efficace, l'obeiſſance ayſee, & la deuotion aymee de tous vniuerſellemẽt. Si bien que celui qui commande dans [198] cette habitation a receu vne ſatiſfaction grãde de ſes gẽs, tãt des ſujets que de leur Capitaine, & ceux qui gouuernẽt l'Egliſe, vn cõtẽtemẽt entier des

and for the salvation of these poor Savages; and I may say that their virtue has served for the conversion of many, who have been won over to God through the affection which these have betokened for them. Could you really believe that several of the workmen who labored here, from the time of their departure from France have entertained no other motive than that of the glory of God, and of their salvation in a place withdrawn from occasions of evil-doing? The very thought that they are contributing, as far as they can, to the salvation of souls, makes them work with such good courage, that it never occurs to them [197] to complain. Moreover, they have been conducted by a Gentleman of merit, whom God seems to have most specially inspired, and called to serve him in this place,—so much affection has he, for both the establishment of the Colony and the salvation of the Savages. It is enough for me to say that this is Monsieur de Chomadeu de Maison-neufve,—his modesty not permitting me to say more.

Since the departure of the vessels, last year, one of the most notable things which prevails in the habitation of Montreal is the thorough unity and the good understanding among all those who dwell there. There are about fifty-five persons of various countries, different temperaments, and diverse conditions,—and all of the same heart, and with the same design of serving God. Each one has so well discharged his duty toward God and men, that no cause of complaint has been found, in the space of ten whole months. The government has been gentle and efficient, obedience easy, and worship universally loved by all,—so much so, that he who commands in [198] this settlement has received a great satisfaction

vns & des autres. On y a fréquenté les Sacremens, avec profit, écouté la parole de Dieu avec assiduité, & continué les prières ordinaires avec edification: l'exemple de M. de Maisson-neuve, & des autres personnes de consideration, qui sont-là, n'ont pas peu contribué à cela. Les Sauvages voyans une si grande paix entre les François, en ont esté bien edifiés ont aimé leur vertu, & en ont bien parlé.

Dieu nous a fait voir le soin qu'il a de cette habitation, la défendant cet hyver contre les eaux, qui par une crüe extraordinaire la menacerent d'une ruine totale, s'il n'en n'eût par sa providence arrêté le cours: elles couvrirent un peu de temps les prairies & les lieux voisins du fort: chacun se retire à la vetie de cette inondation qui s'augmentoît tousiours dans l'endroit le plus affeuré, on a recours aux prières. Monsieur de Maisson-neuve se sent pouffé interieurement, d'aller planter une Croix au bord de la [199] petite rivièrre, au pied de laquelle est bastie l'habitation, qui commençoit à se déborder, pour prier sa divine Maïesté de la retenir dans son lieu ordinaire, si cela devoit estre pour sa gloire, ou de leur faire cognoistre le lieu, où il vouloit estre seruy par ces Messieurs de Montreal, a fin d'y mettre le principal establissement, au cas qu'il permit que les eaux vinssent à perdre ce qu'on venoit de commencer: il proposa aussitost ce sentimēt aux Peres, qui le trouverent bon: il l'escrit sur un morceau de papier, le fait lire publiquement, afin qu'on recognust la pureté de son intention, s'en va planter la Croix, que le P. benist, au bord de la rivièrre avec l'escrit qu'il attache au pied: s'en retourne avec promesse qu'il fait à Dieu, de porter une Croix luy seul sur la montagne de Môt-royal:

from his people,—from the subordinates as well as from their Captain;—and those who govern the Church, entire contentment from all parties. The people have frequented the Sacraments there with profit, listened to the word of God with diligence, and continued the usual prayers with edification. The example of Monsieur de Maison-neufve, and of the other persons of distinction who are there, has not a little contributed thereto. The Savages, seeing so great peace among the French, have been much edified by it, have loved their virtue, and have spoken well of it.

God has shown us the care that he has for this settlement, by defending it this winter against the waters, which, in an uncommon flood, threatened it with total ruin, if he had not, by his providence, stayed their course. They covered, for a little while, the meadows and the places near the fort; at the sight of this inundation, which was continually increasing, every one withdraws into the safest place. They have recourse to prayers. Monsieur de Maison-neufve feels himself inwardly prompted to go and plant a Cross at the edge of the [199] little river,—at the foot of which the settlement is built, and which was beginning to overflow,—in order to entreat his divine Majesty to confine it in its usual place, if that should be for his glory; or to acquaint them with the place where he wished to be served by those Gentlemen of Montreal,—to the end of establishing the principal settlement there, in case he permitted that the waters should come to destroy the one that had just been started. He forthwith proposed this sentiment to the Fathers, who found it good; he writes it on a piece of paper, has it read publicly, so

s'il luy plaist accorder sa demande. Les eaux neantmoins ne laissent pas de passer outre: Dieu voulant esprouver leur foy. On les voyoit rouler de grosses vagues, coup sur coup, remplir les fosses du fort, & monter iusques à la porte de l'habitation, & sembler deuoir engloutir tout sans [200] ressource: chacun regarde ce spectacle sans trouble, sans crainte, sans murmure; quoy que ce fut au cœur de l'Hyuer, en plein minuit, & lors mesme qu'on celebre la Naissance du Fils de Dieu en terre: ledit sieur de Maifonneuve ne perd pas courage, espere voir bien-toit l'effet de sa priere, qui ne tarda guere: car les eaux apres s'estre arrestees peu de tēps au fœtil de la porte, sans croistre dauantage, se retirerent peu à peu, met les habitans hors de danger, & le Capitaine dans l'execution de sa promesse.

Il employe sans delay ses ouuriers, les vns à faire le chemin, les autres à couper les arbres; les autres à faire la Croix, luy-mesme met la main à l'œuvre, pour les encourager par son exemple. Et le iour estant venu, qui fut le iour des Roys, qu'on auoit choisi pour cette ceremonie, on benist la Croix, on fait Monsieur de Maifonneuve premier soldat de la Croix, avec toutes les ceremonies de l'Eglise, il la charge sur son espaule, quoy que tres-pesante, marche vne lieuë entiere, chargé de ce fardeau, suiuant la Procession, & la plante sur la cime de la [201] montagne. Le Pere du Perron y dist la Messe, & Madame de la Pelletterie y communia la premiere.

On adore la Croix & de belles Reliques qu'on y auoit enchassé dedans, & depuis ce temps-là, ce lieu fut frequenté par diuers pelerinages. Ainsi il semble que le zele, la deuotion, & la charité de tous ces

that they might recognize the purity of his intention; goes to plant the Cross, which the Father blesses, at the edge of the river, with the writing which he attaches to the foot. He returns, with a promise, which he makes to God, to bear a Cross himself alone upon the mountain of Mont-royal, if he please to grant his request. The waters nevertheless continued to pass beyond, God wishing to prove their faith. They were seen to roll great waves, one after the other, fill the moats of the fort, and rise even to the gate of the settlement,—seeming liable to swallow up everything, without [200] remedy. Every one surveys this spectacle without agitation, without dread, without complaint,—although it was in the heart of the Winter, at full midnight, and at the very time when the Nativity of the Son of God is celebrated on earth. The said sieur de Maison-neuve does not lose courage and hopes soon to see the effect of his prayer, which was not long delayed; for the waters, after having stopped a little while at the threshold of the gate, without swelling further, subsided by degrees, put the inhabitants out of danger, and set the Captain to the fulfillment of his promise.

He employs the workmen, without delay,—some to make the road, others to cut the trees, others to make the Cross. He himself takes a hand in the work, in order to encourage them by his example. And the day having come,—it was Epiphany, which they had chosen for this ceremony,—they bless the Cross; they make Monsieur de Maison neuve first soldier of the Cross, with all the ceremonies of the Church. He loads it upon his shoulder, although very heavy; walks a whole league, freighted with this burden, following the Procession; and plants it

Messieurs qui se font associez en France à ce pieux & noble dessein, s'est respenduë & communiquee à tous ceux qui ont demeuré par de-çà en leur habitation, lesquels ont esté touchez bien particulièrement de Dieu, & ont tesmoigné auoir receu beaucoup de faueurs & graces du Ciel, puisque la vie qu'ils y ont menés l'Hyuer, a esté vne image de la primitiue Eglise. Tous y ont vescu avec ioye, souffrans les incommoditez d'une nouvelle demeure, en vn pays desert, où pas-vn n'a esté malade; ce qui ne s'est encor iamais remarqué en aucune nouvelle habitation par deçà. Le lieu est beau, la terre grasse, & les prairies en quantité: les Sauvages s'y plaissent extrêmement, & y demeureroient volontiers, si on auoit osté le danger des ennemis, [202] ou mesnagé la paix avec eux: fans cela ie ne vois pas qu'il y ait moyen que les Sauvages s'y puissent fixer & arrester, ny que les Hurons ayent la liberté d'y descendre, ny que la colonie des François y puisse prosperer. Je suis obligé de parler avec cette sincerité.

Quant aux Sauvages qui ont fréquenté cette habitation: voicy ce que m'en escrit le Pere du Peron, qui y a passé tout l'Hyuer; Je puis dire avec verité qu'ils n'ont pas plustost commencé à cognoistre la pureté du dessein de Messieurs de Mont-real, qu'ils en ont esté touchez viuement, la croyance qu'ils ont quasi par tout que Mont-Real n'est estably que pour le seul bien des Sauvages, est le plus fort attrait, que l'on aye icy pour les porter à Dieu: ce sont des chaînes d'amour, qui nous les attachent fortement, & font qu'on ne trouue plus de resistance dans leurs cœurs, comme par le passé, Ils disent tous que c'est icy où ils veulent croire & estre baptisez, & non seulement ceux

on the summit of the [201] mountain. Father du Perron said Mass there, and Madame de la Pelletterie was the first to receive communion there.

They adore the Cross, and some honored Relics which they had enshrined in it; and from that time this place was frequented in sundry pilgrimages. Thus it seems that the zeal, the devotion, and the charity of all those Gentlemen who have associated themselves in France with this pious and noble design, has been spread abroad and imparted to all those who have lived on this side in their settlement. These have been very specially moved by God, and have testified that they have received many favors and graces from Heaven,—since the life which they have led there, this Winter, has been a picture of the primitive Church. All have lived there with joy; though suffering the inconveniences of a new dwelling in a desert country, not one there has been sick, which has thus far never been remarked in any new settlement on this side. The place is fair, the land rich, and the meadows abundant: the Savages are extremely well pleased with it, and would gladly live there, if the danger of the enemy were removed, [202] or peace with them concluded. Without that, I do not see that there is a way for the Savages to become fixed and settled there, or that the Hurons will have freedom to come down thither, or that the colony of the French can prosper there. I am obliged to speak with this frankness.

As for the Savages who have frequented this settlement, here follows what is written to me of them, by Father du Peron, who has spent the whole Winter there: "I can say with truth, that they no sooner began to recognize the integrity of the purpose of

qui ont desia eu le bon-heur d'y demeur[er] ou passer : mais mesme ceux des nations plus eloignees au dessus de nous, [203] par le seul recit qu'ils en ont ouy. Voicy ce qui s'est passé de plus remarquable à leur regard.

Sur la fin de Feurier arriua à Mont-Real, vne bande de vingt-cinq hommes allans à la guerre contre les Iroquois, & les femmes & enfans s'arresterent icy. A deux ou à trois iours de là voicy encore venir vne autre bande pour la chaffe, laquelle y est si excellente, que les Sauuages nous disent tous qu'ils y auroient demeuré, il y a long-temps en grād nōbre, s'ils y eussent eu, comme à present, vn lieu de refuge contre les Iroquois, nos proches voisins. Celuy qui conduisoit cette bāde, a esté le premier homme qui y a esté baptisé & marié en face d'Eglise : il se nomme *amasikæie*, & par son nom de baptesme Ioseph, pour luy faire porter le nom de la premiere famille que ces Messieurs de Mont-Royal ont dōné pour les Sauuages : cestui-cy n'auoit point encore paru a Mont-Royal, il venoit pour le cognoistre, il l'eust fait en moins d'un iour : car ayant entēdu le dessein de cette habitation, il en fut foudain touché, tesmoigna le desir qu'il auoit de [204] s'arrester enfin apres tant d'annees de vie vagabonde, aggrea les propositions qu'on luy fist, d'un champ, & de deux hommes qui y trauailleroient vne annee entiere pour le mettre en train, il demāda instamment d'estre instruit : comme on vist que cēt homme y alloit tout de bō, sans differer, on le mena sur les lieux, où il choisit luy-mesme la place, & y met tout aussi-tost ses deux hommes en besoigne. Il souhaittoit fort que son oncle, Capitaine de la nation de l'Isle, celebre parmy

Messieurs of Mont-real, than they were keenly touched by it. The belief which they have nearly everywhere, that Mont-Real is established only for the sole benefit of the Savages, is the strongest attraction that we have here to incline them to God; these are chains of love, which bind them to us potently, and cause resistance to be no longer found in their hearts, as in the past. They all say that here is where they will believe and be baptized,—and not only those who have already had the advantage of living or passing there, but even those of the more distant nations above us, [203] solely through the account that they have heard of it. Here follows what has occurred of most note with respect to them.

“Toward the end of February, there arrived at Mont-Real a band of twenty-five men, going to the war against the Iroquois; and the women and children stopped here. Two or three days thereafter, lo, still another band comes, for the chase, which is so excellent there that the Savages all tell us that they would have lived there long ago, in great number, if they had had there, as at present, a place of refuge against the Iroquois, our near neighbors. He who was leading this band was the first man to be baptized and married there conformably to the Church; he is named Oumasasikweie, and in his baptismal name, Joseph, in order to have him bear the name of the first establishment which these Gentlemen of Mont-Royal have given for the Savages. This man had not yet appeared at Mont-Royal; he was coming to get acquainted with it, and had done so in less than one day,—for, having heard the purpose of this settlement, he was suddenly interested in it; indicated the desire that he had of [204] at last

ces nations, & nommémēt celles d'en-haut, nommé Tefſſehas, & des Frāçois, le Borgne de l'Isle, fuſt aduerty de la gratification qu'on luy faifoit, & nous prioit d'en eſcrire par nos premieres lettres ç'à-bas aux trois Riuieres, où il deuoit aller: le bon-homme fuſt bien eſtonné de voir ſon deſir accompli, quaſi auſſi-toſt qu'il l'eufſt conceu: car peu de temps après Tefſſehas arriue ſur les glaces, viēt droit au Fort, & nous ſurpriſt. D'abord, il diſt, qu'il venoit pour ſe faire inſtruire & baptiſer: & entendāt ce qu'on venoit de faire à ſon nepueu, promet de ſ'arreſter icy, & luy & les ſiēs: à 7. ou 8. iours de là, sō nepueu ſmafakſeie, [205] ſe voyant preſſé par ſes gens de partir le lēdemain pour aller à la chaſſe, n'y voulut point aller ſans Dieu: ainſi il en parla à ſa fēme, & nous viennēt prier de cōpagnie qu'ō les baptiſe, & marie ce meſme iour, ce que nous fiſmes avec les circōſpectiōs, & inſtructiōs requiſes, & à ce neceſſaires en tel cas. M. de Maifon-neufue avec l'heritage de la premiere famille, luy dōna le nō de Ioseph, & Madame de la Peltrie ſa Marraine vne arquebuſe, ſa femme furnōmee en ſa lāgue Mitigſkſe fut nōmee Ieanne par M. de Piſeaux. De là nous tirōs ces 2. Sauvages à part, pour leur parler particulieremēt de Dieu, & entrās dās la chābre de M. de Maisō neufue où eſtoiēt les pl⁹ cōſiderables, ces bōnes gēs cōmācerēt en leur preſence à no⁹ teſmoigner la ioye de leur cœur, de ſe voir Chreſtiēs, & François, diſoient-ils, iuſques à en fouhaiter l'habit, & la demeure, & pour marque de la grace qu'ils auoiēt receuē, nous les viſmes qu'ils ſ'entredifoiet l'un l'autre, contre la reſolutiō de tous leurs gens qui deuoiet partir le lēdemain, retardōs no⁹ autres icy deux iours, pour

settling down, after so many years of roving life: accepted the terms which they made him, of a field and of two men who should labor in it a full year, in order to put it in working condition; and urgently requested to be instructed. As it was seen that this man was in good earnest, without delay they led him to the locality, where he himself chooses the place, and immediately sets his two men at work upon it. He greatly wished that his uncle, Captain of the nation of the Island, celebrated among these nations, and especially the upper ones,—named Tesswehas, and by the French, 'le Borgne of the Isle,'¹⁶—should be apprised of the favor that was done to him; and begged us to write of it by our first letters down here to the three Rivers, where he was to go. The good man was much astonished to see his desire fulfilled almost as soon as he had conceived it: for shortly after, Tesswehas arrives over the ice, comes straight to the Fort, and surprises us. At the outset, he said that he came to be instructed and baptized; and hearing what they had just done for his nephew, promises to settle here, both himself and his family. About 7 or 8 days later, his nephew Oumasasikweie, [205] seeing himself urged by his people to start the next day in order to go to the hunt, would not go without God. He spoke of it, therefore, to his wife, and they came together to beg us that they be baptized and married that same day,—which we accorded, with the circumspection and instructions requisite and necessary thereto in such case. Monsieur de Maison-neufve, with the heritage of the first family, gave him the name of Joseph: and Madame de la Peltrie, his Godmother, an arquebus. His wife, surnamed in her language Mitigoukwe, was named

pouuoir Fester pour la 1. fois avec les François, le [206] Dimanche qui estoit le iour fuiuant.

Le 9. iour de Mars le Borgne de l'Isle premier Capitaine de tous ces pays, & sa femme apres les dispositions requises pour le Baptesme le receurēt enfin avec admiration de tous nos François, & de tous ces gens qui auoient veu autrefois cēt homme si esloigné de ce qu'il faisoit, s'estimant à present heureux du nom de Chrestien, qu'on luy alloit donner. Monsieur de Maison-Neufue avec Madamoiselle Manse, le nommerent Paul, & sa femme fut nommée Magdelaine par Madame de la Peltrie, & Monsieur de Puiseaux. Toutes les ceremonies en furent faites avec grande solemnité à cause du grand progrès qu'on en doit esperer, pour la gloire de Dieu. Le Pere Poncet parla à tout le monde de la grande bonté de Dieu enuers cet homme: les larmes de ioye qui parurent sur plusieurs visages firent bien cognoif[t]re que les cœurs estoient remplis de contentement, le pere ne pouuoit quasi parler, tant il estoit touché. Apres qu'ils eurent receu la benediction du Mariage, Monsieur de Maison-Neufue donna vne [207] belle arquebuse à Paul avec les choses necessaires pour s'en seruir, les fist dîner avec nous, & apres dîner, fist vn grand festin à tous les Sauvages, où tous les François assisterent, qui estoient si resiouys qu'il n'est pas possible de plus, de voir vne si grande misericorde de Dieu. L'on a tousiours estimé que le gain de cēt homme estoit plus à prifer, que d'vn grand nombre d'autres, iamais on n'a douté que s'il se conuertissoit vne fois, qu'il ne fust parfaitement bien, veu les grands talents naturels que Dieu luy a donné. Auparauant qu'il fust Chrestien, Dieu luy auoit fait vne grande grace, à sçauoir

Jeanne by Monsieur de Piseaux. Then we take these 2 Savages aside, in order to speak to them privately of God; and entering into the room of Monsieur de Maison neufve, where the most considerable persons were, these good people began, in their presence, to testify to us the joy of their hearts at seeing themselves Christians,—and French, they said, even to desiring the dress and the dwelling of these. And, in token of the grace which they had received, we saw them exchange words together, opposing the resolution of all their people, who were to start the next day: 'Let us tarry here two days, in order to be able to Feast for the 1st time with the French, on the [206] Lord's Day,' which was the day following.

"The 9th day of March, le Borgne of the Isle, first Captain of all these countries, and his wife, after the preparations requisite for Baptism, finally received it, to the admiration of all our French, and of all those people who had formerly seen that man so removed from what he was now doing,—esteeming himself happy, at present, in the name of Christian, which they were about to give him. Monsieur de Maison-Neufve, with Mademoiselle Manse, named him Paul; and his wife was named Magdelaine by Madame de la Peltrie and Monsieur de Puiseaux. All the ceremonies thereof were performed with great solemnity, on account of the great progress which is to be hoped from them for the glory of God. Father Poncet spoke to all the people of the great goodness of God toward this man; the tears of joy which appeared on several faces showed plainly that their hearts were filled with contentment. The father could scarcely speak, so much was he touched. After they had received the blessing of Marriage, Monsieur

de permettre que les enfans fussent baptisez, & outre cela il a esté cause que beaucoup d'autres l'ont esté, lesquels sont presque tous morts, & pour luy il ne le vouloit point estre du tout; d'autre costé il a beaucoup retardé la gloire de Dieu, les Sauvages prenant, exemple sur luy, mais il y a apparence qu'il le reparera.

Voicy le chemin dont Dieu s'est feruy pour le tirer à foy, lequel est bien au dessus de toute prudence humaine: car [208] lors que l'on ne pensoit à rien moins que de le voir icy, veu l'aersion qu'il en auoit témoigné sur la fin de l'esté, le voila cependant arrivé icy le premier iour de Mars, il frappe à la porte de la chambre de Monsieur de Maison-Neufue: Ioseph son nefueu que j'enseignoïs en ma chambre, & qui nous auoit dit, deux heures auparavant, qu'il eut bien désiré que le Borgne son oncle eut sceu ce bon traitement qu'il auoit receu de nous, & qu'il souhaiteroit qu'on luy en escriuit: il ne pouoit croire qu'il fut venu, auparavant que l'auoir veu, tant il le croyoit estre éloigné de venir icy: le Borgne nous dit qu'estât party de Richelieu, pour aller aux trois Rivières, il auoit tout d'un coup pris resolution de venir icy avec sa femme, & sa fille, nonobstant les dangers: l'unique sujet qui m'ameine, dist il, c'est la priere, c'est icy où ie desire prier, estre instruit & baptisé, que si vous ne l'aggrées pas, ie m'en iray aux Hurons, où les robes noires qui y sont autour des Algonquins m'enseigneront, comme j'espère.

Monsieur de Maison-neufue, touché [209] de voir cet homme, & resolu de n'espargner aucune chose qui fust en son pouuoir, pour la conuersion de ce pauvre Sauvage, nous supplie de luy dire de sa part, que

de Maison-Neufve gave a [207] fine arquebus to Paul, with the articles necessary for its use, and had them dine with us; and after dinner, he made a great feast to all the Savages, where all the French were present,—who were so rejoiced that it is not possible to be more so, to see so great a mercy of God. It has ever been thought that the conquest of that man was more to be prized than that of a great number of others; it was never doubted that, if he were once converted, he would do thoroughly well, in view of the great natural talents which God has given him. Before he was a Christian, God had done him a great favor,—to wit, in permitting that his children should be baptized; and besides that, he has been the occasion for many others to be, who are nearly all dead; but, as for him, he did not wish to be, at all. On the other hand, he has much retarded the glory of God, the Savages taking pattern after him; but there is a probability that he will make amends for that.

“ Behold the way which God has used for drawing him to himself, which is far above all human prudence; for—[208] when we were thinking of anything else than of seeing him here, considering the aversion which he had shown for it toward the end of the summer—there he was, nevertheless, having arrived here the first day of March. He knocks at the door of the room of Monsieur de Maison-Neufve. Joseph, his nephew, whom I was teaching in my room,—and who had told us, two hours before, that he had much desired that le Borgne, his uncle, might have known what good treatment he had received from us; and that he wished we would write to him of it,—could not believe that he had come, before having seen

s'il auoit enuie de se faire instruire & s'arrester, il n'auoit que faire d'aller plus loin qu'en ce lieu cy, où il l'affisteroit de tout son possible, & l'aymeroit comme son frere: cét homme luy tesmoigna beaucoup de reffentimēt de ces offres: cependant nous taschâmes de ne perdre aucun moment de temps, pour trauailler à sa conuersion, de laquelle délors il nous donna bonne esperance, assistant tousiours aux prieres & instructions, & à tous les baptêmes de tous ses gens, il procedoit tant avec Monsieur de Maison-neufue, qu'avec nous, avec si grande prudence qu'il n'est pas possible de l'exprimer: on la veu escouter des deux heures ce caticees [*sc.* le catechisme] que nous luy disions, sans dire vn seul mot, pour mieux penser à ce qu'il auoit à faire: il tesmoignoit tant de desir d'estre instruiēt qu'il se faisoit instruire de tous indifferemment, disant son *Pater* avec les vieilles & enfans: Ma fille, disoit-il, les [210] n'a pas d'esprit, de ne me vouloir pas enseigner ce qu'elle sçait: C'estoit là son vnique & important affaire, & autrefois indigne, à son aduis, de ses pensées, il portoit ses gens à faire comme luy: en vn mot Dieu qui vouloit estre le Maistre de ce cœur, luy donna de grandes dispositions pour la foy: en fuitte dequoy il nous dist, ie n'ay iamais promis là-bas de me faire baptiser, mais de me faire instruire: mais à present ie vous le promets. La nuit ensuiuant, il dist à ses gens la resolution qu'il auoit prise, & la parole qu'il auoit donnee, il passa le reste de la nuit à haranguer tous les Sauvages où il dist des merueilles de la foy, pour les encourager tous, improuua son procedé passé, & dist qu'il esperoit que Dieu l'aideroit estant Chrestien, à mieux faire à l'aduenir. Le

him: so averse did he suppose him to be to coming here. Le Borgne told us, that having left Richelieu to go to the three Rivers, he had all at once resolved to come here with his wife and his daughter, notwithstanding the dangers. 'The single purpose which brings me,' said he, 'is prayer. It is here that I desire to pray, to be instructed and baptized; but, if you do not agree to it, I will go away to the Hurons, where the black robes who are there with the Algonquins will teach me, as I hope.'

"Monsieur de Maison-neufve, touched [209] to see this man, and resolved to spare nothing which was in his power, for the conversion of this poor Savage, entreats us to tell him, on his part, that if he desired to become instructed and settled he had no occasion to go further than this place, where he would assist him to the best of his ability, and would love him as his brother. This man showed him much gratitude for these offers; meanwhile, we strove to lose not a moment of time, to work for his conversion, of which, thenceforth, he gave us good hope,—always attending the prayers and instructions, and all the baptisms among his people. He acted both toward Monsieur de Maison-neufve and toward us, with so great prudence that it is not possible to express it; he has been known to listen two hours to those lessons in the catechism that we were repeating to him, without saying a single word,—in order the better to think upon what he had to do. He betokened so much desire to be instructed that he had himself taught by all, impartially, saying his *Pater* with the old women and children. 'My daughter,' said he, [210] 'has no sense, not to be willing to teach me what she knows.' That was his exclusive and

lendemain, il nous vint trouver le Pere Poncet, & moy, nous demande instamment le Baptême, que nous luy accordâmes pour le voir dans la meilleure disposition, que nous l'aurions peu iamais souhaitter, ça me dit alors, ce bon-homme, plein de ioye de cette bõne nouvelle, meine nous [211] en ta chambre, ma femme & moy, pendant que les autres s'en iront à la Messe du Pere, tu nous instruiras là, de ce que nous devons répondre à la ceremonie du Baptême: ça haste-toy: car il y en aura iusques à la nuit, tant il te faudra baptiser de personnes: tu auras assez affaire aussi biẽ que le Pere, pource tout le lōg du iour ne peut satisfaire à mes gens, qui veulent tous estre baptisez, à quoy luy ayant satisfait, il les mene à l'Eglise, les met entre les mains du Pere, qui avant qu'en partir, les fist enfans de Dieu, leur versant l'eau & le S. Esprit sur la teste. En fuitte Monsieur de Maisonneuve, pour l'arrester icy, luy donna la mēme condition qu'il auoit fait à Ioseph, & met deux hommes pour travailler pour lui, qui avec les deux autres, faisoient quatre, & s'il eust peu, eust fait encore davantage pour vne affaire de telle importance. Si tost qu'il a esté baptisé, l'on a reconnu tout visiblement de tres-grands effects de la grace de Dieu sur luy: Nous prenions plaisir à le considerer & entendre parler des bons sentimens que le S. Esprit luy donnoit, touchant la grace du [212] Baptême, l'on voyoit en luy vn visage d'autant plus resolu à tenir bon pour la foy, qu'il y auoit esté long temps fort contraire, au lieu que Paul Tesséhat estoit l'homme du monde le plus superbe auparauant son Baptême, si tost qu'il a esté Chrestien, Dieu luy donna la douceur & l'hu-

important business, though formerly unworthy, in his opinion, of his thoughts. He inclined his people to do like him; in a word, God, who willed to be the Master of that heart, gave him excellent inclinations for the faith, in consequence of which he said to us, 'I never promised, down there, to be baptized, but to be instructed; but now I promise you it.' The following night, he told his people the resolution which he had taken, and the word that he had given; he spent the rest of the night in haranguing all the Savages, wherein he told wonders of the faith, to encourage them all; deprecated his past behavior; and said that he hoped that God would aid him, being a Christian, to do better in future. The next day, he came to find us,—Father Poncet and me, and urgently asked us for Baptism, which we granted him upon seeing him in the best disposition that we could ever have wished. 'Come,' then said to me this good man, full of joy for this good news, 'lead us [211] to thy room,—my wife and me,—while the others go to the Father's Mass. Thou shalt instruct us there, in what we are to answer at the ceremony of Baptism. Come, make haste; for there will be some, even till night,—so many persons thou wilt have to baptize. Thou wilt have plenty to do, as well as the Father; because the entire day cannot satisfy my people, who all wish to be baptized.' Having satisfied him therein, he leads them to the Church, and puts them in the Father's hands,—who, before leaving, made them children of God, pouring the water and the Holy Ghost upon their heads. Thereafter, Monsieur de Maison-neufve, to settle him here, assigned him the same estate that he had granted to Joseph, and appointed two men to work for him,—

milité d'un petit enfant, se faisant instruire, mesme par sa petite fille, avec vne douceur nompareille, & simplicité Chrestienne, qui le rend souple à toutes nos volontez: il est si zelé & ardent à apprendre ce qui luy est necessaire pour son salut, qu'il trouuoit les iours trop courts, & couchoit souuent chez nous, afin de se faire instruire pendant la nuit, iamais ie n'ay veu vn homme auoir tant d'affection d'estre instruit: il apportoit vne diligēce & application nompareille à apprendre par cœur les prieres, en prononçant tous les mots sur ses doigts, y passant les nuits entieres; nous ne pouuions le lasser, quoy que nous y fussions quelquefois iusque à la minuit: il parloit souuent à tous les gens d'embrasser la foy, refutoit l'ignorance de nos mysteres qu'ils apportoiēt en excuse, [213] par son exemple qu'il leur alleguoit, leur disant, que quand ils feroient baptisez, ils apprendroient plus aisément. Il recognoissoit avec estonnement qu'il y auoit quelqu'un dedans luy qui l'instruifait, & luy fuggeroit ce qu'il deuoit dire à Dieu: souuent il arriue des merueilles en ces bonnes gens, sans qu'ils s'en apperçoient.

Ce bon homme nous disoit qu'autant de fois qu'il s'esueille la nuit, il prioit pour ses ieunes gens qui estoient à la guerre: la priere que ie fais, disoit-il, ie la repete, comme apres vn autre, qui m'enseigne interieurement: car ie ne sçay encore rien pour parler à Dieu: voicy comme ie dis. Toy qui as tout fait, aide à nos ieunes gens, deffends les contre nos ennemis: tu peux tout, donne leur courage pour les vaincre: Voilà qui feroit bñ si nos ennemis croyoiēt en toy, pour les aider aussi bien que nous qui espérons

who, with the two others, made four; and, if he had been able, he would have done still more for a matter of such importance. As soon as he was baptized, one recognized, quite visibly, very great effects of the grace of God upon him. We took pleasure in observing him, and in hearing him speak of, the good feelings which the Holy Ghost was granting him, respecting the grace of [212] Baptism. One saw in him a countenance all the more resolved to hold fast for the faith, that he had been for a long time very averse to it. Whereas Paul Tesswehat was the most haughty man in the world, before his Baptism, God gave him, as soon as he became a Christian, the gentleness and the humility of a little child,—having himself instructed even by his little daughter, with a gentleness unequaled, and a Christian simplicity which renders him pliable to all our wishes. He is so zealous and ardent to learn that which is necessary to him for his salvation, that he found the days too short, and often stopped over night with us, so as to be instructed during the night. Never have I seen a man have so much partiality for being instructed; he bestowed a diligence and application unparalleled, in learning by heart the prayers,—enumerating all the words on his fingers, and spending whole nights therein. We could not weary him, although we were at it sometimes even till midnight. He often spoke to all his people about embracing the faith; refuted the excuse which they offered, of ignorance of our mysteries, [213] by his own example, which he cited to them,—telling them that when they should be baptized, they would learn more easily. He recognized with astonishment that there was some one within him who instructed him,

en toy, ils ne t'honorēt point, abandōne les, & nous deffends nous autres, qui voulons maintenant croire en toy. Deux ou trois iours apres son Baptēme, allant à la chasse avec vn ieune Huron qu'il tient chez [214] soy par charité, depuis l'Esté passé, se voyāt bien auant dans le iour, sans auoir rien pris, il se met à genoux, & prie en cette sorte; Toy grand esprit, qui cognois tout, ne vois-tu pas bien que ie n'en pourray venir à bout, si tu ne m'aides, tu peux tout, aide moy donc, & à l'instant voila qu'il entend du bruit, le fuit & tuē avec son compagnon deux vaches & vn orignac. Sa ferueur aux prieres est incōparable, il n'est pas plutoſt appellé qu'il vient, premier & appelle & presse les autres de s'y rendre promptement, il se rend si souple à tout, que mesme il n'osoit partir, pour aller icy autour à la chasse, à cause que nous luy auions dit, qu'on l'inſtruiroit plus amplement apres son Baptēme, il n'est honteux aux Catechismes que l'on fait en public, de repeter comme vn enfant, ce qu'il ſçait du *Pater*, & excite ſes gens à y reſpondre hardiment: bref il se trouue à tout, ce que nous faisons en l'Eglise, à tous les Baptēmes de ſes gens, les Feſtes apres que nous auions chanté les Veſpres, il nous venoit auſſi ſolliciter de le faire prier & chanter à part, il experimentoit la douceur de [215] l'esprit du Chriſtianisme, & nous diſoit que les cruautez qu'ils exerçoient contre leurs ennemis, luy deſplaifoient, il ne ceſſoit de louer la charité de M. de Maiſon neufue noſtre Capitaine, la biē-veillāce des Dames qui ſont icy, la bonté de tous nos gens, & la douceur dont nous vſions enuers eux, & que ce qu'ils entendoient dire d'un Dieu plein de bonté & miseri-

and prompted him what he should say to God. Often there happen marvels in these good people, without their perceiving it.

“ This good man told us that, as many times as he awoke at night, he prayed for his young men who were in the war. ‘ The prayer which I offer,’ said he, ‘ I repeat as though after another, who teaches me within; for I know nothing, as yet, to say to God. See how I speak: “ Thou who hast made everything, help our young men, and defend them against our enemies. Thou canst do everything; give them courage to overcome them. Lo, that would be good if our enemies believed in thee, so as to help them, as well as us who hope in thee; but they do not honor thee; forsake them, and defend us who wish now to believe in thee.” ’ Two or three days after his Baptism, going to the hunt with a young Huron,—whom he has kept with [214] him through charity, since last Summer,—finding himself quite late in the day without having taken aught, he kneels and prays as follows: ‘ Thou great spirit, who knowest everything, seest thou not well, that I shall never succeed unless thou helpest me? Thou canst do everything; help me then; ’ and, at that instant, lo, he hears a noise, follows it, and, with his companion, kills two cows and a moose. His fervor in prayers is incomparable; he is no sooner called than he comes the first, and calls and urges the others to gather thither promptly. He makes himself so pliable to everything, that he did not even dare to start, in order to go to the chase hereabout, because we had said to him that he should be instructed more fully after his Baptism. He is not ashamed, at the lessons in the Catechism which are given in public, to repeat,

corde pour les hommes les rauiffoit, & que ce qui les auoit le plus touché, estoit la cognoiffance qu'on leur donnoit de la bonté de Dieu, & que c'estoit cela qui les auoit tous gagnez, & faisoit qu'ils estoient tous en nostre disposition: il conceuoit de grandes esperances de la conuerfion des autres peuples, aufquels i'espere que son exemple ne seruira pas de peu, pour les ranger à l'obeiffance de la foy. En vn mot il s'est comporté icy en vray Chrestien.

Vn certain soir estant venu en nostre falette, il se mist imperceptiblement à y prescher deux bonnes femmes qui y estoient. Le discours qu'il leur tint, estoit rauissant, & comme la plus forte raison qu'elles alleguoient, pour n'estre [216] pas encore baptizez, estoit qu'elles n'estoient pas instruites, il leur respondit, quand vous serez baptizez vous en apprendrez en vn iour plus que vous n'en eussiez fait en quinze iours car Dieu vous y aidera. Il ne veut pas aller à la chasse avec les autres hommes, quoy qu'il en soit pressé par les siens mesmes, si i'y vais, disoit-il, toutes les femmes & enfans m'y voudront suiure, i'ayme mieux demeurer, pour leur donner le moyen d'estre instruits aupres de vous autres, & moy aussi: & en effet il le fit, se rédant assidu à toutes les instructions publiques & particulieres, & pressant luy-mesme les autres. Que ne fist-il autour de son ieune Huron qu'il entretenoit? il luy redisoit tout ce qu'il entendoit & scauoit de nos mysteres, il estoit rauy de le voir en la disposition de vouloir estre Chrestien comme luy: enfin il fist si bien que nous le baptisâmes, apres auoir remarqué en luy la disposition necessaire en tel cas. Il fut nommé Ioseph: comme on luy demandoit en d'estail,

like a child, what he knows of the *Pater*, and incites his people to answer boldly therein. In short, he is present at everything that we do in the Church, and at all the Baptisms of his people. At the Feasts, after we had sung Vespers, he also came to beseech us to have him pray and sing apart. He was experiencing the gentleness of [215] the spirit of Christianity, and told us that the cruelties which they practiced against their enemies displeased him. He did not cease to praise the charity of Monsieur de Maison neuve, our Captain; the benevolence of the Ladies who are here; the kindness of all our people, and the mildness that we use toward them. He declared that what they heard said of a God full of goodness and mercy toward men delighted them; and that what had most touched them was the knowledge that we gave them of the goodness of God, that it was that which had won them all, and which caused them all to be at our disposal. He conceived great hopes for the conversion of the other peoples,—with whom, I hope, his example will serve not a little in subduing them to the obedience of the faith. In a word, he has behaved here like a true Christian.

“ A certain evening, having come to our little hall, he began, imperceptibly, to preach to two good women who were there. The discourse that he addressed to them was delightful; and, as the strongest reason which they adduced for not [216] yet being baptized, was that they were not instructed, he answered them: ‘ When you are baptized, you will learn in one day more than you could have done in fifteen days, for God will help you.’ He is not willing to go to the chase with the other men, although he is urged to do so even by his own people. ‘ If I

s'il croyoit les articles du *Credo*, il respondit en vn mot de bõ cœur, ie crois tout: l'on voyoit [217] sur son front ie ne scay quelle ioye si extraordinaire, que chacun des François le vouloit voir, pour en tirer de la consolation, sa modestie & ses mains continuellement iointes de si bonne façon, nous parloient assez, & faisoient voir qu'il prisoit grandement la grace qu'il alloit recevoir.

Vn ieune homme de la nation d'Iroquet, nommé Chinaïch, merite qu'on en dise vn mot en passant: il y a vn an à ce Prin-temps qu'il descendit de son pays, & vint aux trois Riuieres, esquipé en guerre, avec vne vingtaine de ses gens, & entr'autres le Capitaine des Nipissiriniens, nommé Sikassimint: ce ieune homme ayant parmy ses gens, reputation de vaillant, & bon chasseur, estoit desia recommandable, & son humeur gaye tout ce qu'il se peut, & libre, le faisoit aimer de tous aux trois Riuieres: il m'auoit tefmoigné pendant vn ou deux mois, vn grand desir de croire, & venoit fort souuent nous voir pour estre instruit. Aussi tost qu'il fut icy, & biẽ, dit-il, c'est tout de bõ qu'il faut que tu m'enseignes, & que tu me baptises, [218] i'en ay vne si grande enuie, que ie feray tout ce que tu me diras, iusques là mesme que si tu me dis que ie quitte mõ Demon, qui me faict prendre à la chasse, tout ce que ie veux, ie suis près à le faire, quoy que ie l'ayme bien, i'ay ieusné sept iours entiers, sans rien manger du tout pour l'auoir, ie l'ayme cõme mon corps, aussi est-ce ainsi qu'il l'appelloit: Ce fut icy où ceux qui y estoient presents, virèt vn grand effort du Diable, sur cét homme, pour destourner le coup de pied qu'il luy vouloit donner;

go thither,' said he, 'all the women and children will wish to follow me; I prefer to stay, in order to give them the means of being instructed with you, and myself also.' And, in fact, he did so, being assiduous in attendance at all the public and private instructions, and personally urging the others. What did he not do in the case of his young Huron, whom he is maintaining? He repeated to him all that he heard and knew of our mysteries; he was delighted to see him inclined to wish to be a Christian, like himself. In fine, this young man did so well that we baptized him, after having observed in him the disposition necessary in such case. He was named Joseph. When they asked him in detail whether he believed the articles of the *Credo*, he answered in one word, with good heart: 'I believe all.' There was seen [217] on his brow a sort of joy, so extraordinary that each one of the French wished to see him, in order to derive consolation from it. His modesty, and his hands continually clasped in so pious a manner, told us enough, and showed that he greatly prized the grace which he was about to receive.

"A young man of the Iroquet nation, named Chinawich, deserves that a word be said of him, in passing. It is a year ago, this Spring, since he came down from his own country, and went to the three Rivers, armed for war, with a score of his people,—and among others, the Captain of the Nipissiriniens, named Wikassoumint. This young man, having among his people the reputation of one valiant and a good hunter, was already commendable; and his temper, extremely cheerful and frank, made him loved by all at the three Rivers. He had indicated to me, during one or two months, a great desire to

car il commença à l'instant à tourner les yeux en la teste, & devint pensif, nous regarda affreusement, ioinnant tousiours pourtant les deux mains, & continuant à me répondre assez doucement & pertinemment à ce que ie luy demandois, mais iamais nous ne pûmes tirer de luy qu'il renonçast sur l'heure à son ennemy caché, & comme nous le pressions de nous le dōner, qu'autrement il ne feroit point baptisé, voila qui feroit bon, disoit-il, s'il paroïffoit, il est dans moy sans que ie le voye, quelque fois il m'apparoïst en songe, de nuit comme vne femme nuë, [219] & me parle quelque mot tout bas, quand ie suis dās les bois, si ie pense que ie veux tuër telle beste, aussi-tost i'en vois vne, ie cours & la tuë, mais quoy, luy dis-je, ne le sens tu point maintenant, non non dit-il, mais ie le crains à present? prends courage luy dismes-nous, Dieu t'aidera, espere en luy, apres t'on baptisme toutes ces craintes s'esuanouyront. Le Diable qui le possedoit, sans qu'il s'en apperceut, l'empescha de nous donner pour ce iour la parole de cōsentement que nous luy demandiōs pour renoncer à son Demon: l'exemple de Paul Tefſehat qui fust baptizé le lendemain, le fortifia enfin, & le fist retourner à nous apres midy, nous demandant avec de tres grandes instances le baptisme, & promettant en suite de bonne façon de renoncer entierement & quitter son Diable & toutes ses iongleries defendues, ce qu'il fist courageusement, apres quoy on le baptiza & nōma Jacques. Ainsi tost apres, d'affreux qu'il estoit auparavant, il parut gay & ioyeux au possible, il ne ſçauoit quelle chere nous faire, il nous rendoit tous les offices qu'il pouuoit, [220] il dit à Monsieur de Maisson-

believe; and he came very often to see us, in order to be instructed. As soon as he was here, 'Well, then,' said he, 'it is in good earnest that thou must teach me and baptize me; [218] I have so great a desire for it that I will do all that thou shalt tell me,—even so far that if thou tell me to give up my Demon, who causes me to take all that I desire in hunting, I am ready to do so, though I love him well. I have fasted seven whole days, without eating anything at all, in order to possess him; I love him as my body,'—indeed, it is thus that he called him. It was at this point that those who were there present saw a great effort of the Devil upon this man, to turn aside the kick that the latter wished to give him; for he straightway began to roll his eyes in his head, became pensive, and looked at us frightfully,—nevertheless, continually clasping his hands, and continuing to answer me quite gently and pertinently to what I was asking him. But we could never draw from him that he should immediately renounce his concealed enemy; and, when we urged him to give him to us,—as otherwise he could not be baptized, 'That would be good,' said he, 'if he would appear; he is in me without my seeing him. Sometimes he appears to me in a dream at night, like a naked woman, [219] and speaks to me some word quite softly. When I am in the woods, if I think that I wish to kill this or that beast, immediately I see one; I run and kill it.' 'But what?' I say to him, 'dost thou not feel him now?' 'No, no,' said he; 'but I fear him at present.' 'Take courage,' we said to him, 'God will help thee; hope in him; after thy baptism all thy fears will vanish.' The Devil, who was possessing him without his

neufue, que s'il vouloit, il demeureroit tousiours icy, pour seruir d'interprete aux Hurons, pour les instruire, afin qu'ils fussent baptisez? Puis-ie aller à la guerre contre les Iroquois, me demanda-il? Ouy, difmes nous, & si i'en prenois quelqu'un, & qu'on le voulut tourmenter, que ferois ie? y contribuerois-ie du mien? non, dit-il, de foy-mesme, ie le tuerois sur le champ: ce font là des effets bien grands de la grace receuë par le baptisme, depuis lequel il s'est tousiours comporté en vray Chrestien; Le luy ay veu faire icy des traits rauiffans pour la foy: mais la crainte de m'engager en de trop longs discours, où ie me iette imperceptiblement, m'empesche d'en dire autre chose.

Après le Baptisme de ceux-cy, nous-nous sentimes incontinent obligez le Pere Poncet & moy, à satisfaire aux instantes demandes de quantité d'autres personnes, & ce, en vn temps que nous les pensions plus eloignez de nous faire telles propositions; puis-que c'estoit au retour d'une bade de quinze guerriers, qui [221] auoient esté mis en fuite par l'ennemy, qui les auoit surpris la nuict, où il y en eust 4. tant pris que tuez, & quelques-vns de blefiez, des vnze qui retournerêt tous nuds & delabrez, & sans armes, avec la croyance ferme que Pieskaret, & huit autres de leurs gens qui faisoient vne petite bande à part, à vne demie-iournee d'eux, & plus proche du pays de l'ennemy, auoient esté tous surpris, ou tuez sur la place, asseurans en auoir veu les armes entre les mains des Iroquois, qui les auoiêt attaquez. Ce fut icy à tous vn grãd subiet de consternation, & vn pauvre temps à gagner quelque chose pour la foy aupres

perceiving it, prevented him from giving us, for that day, the word of consent that we were asking him, to renounce his Demon. The example of Paul Tesswehat, who was baptized the next day, finally strengthened him, and caused him to return to us after noon, requesting from us baptism very urgently, and then promising, in a suitable manner, to renounce entirely and give up his Devil and all his forbidden juggleries,—which he did courageously;—after which he was baptized, and named Jacques. As a result, presently afterward, frightful though he was before, he appeared extremely gay and joyful. He knew not what welcome to give us; he rendered us all the services that he could; [220] he said to Monsieur de Maison-neufve that if he wished, he would always live here, to serve as interpreter for the Hurons, in order to instruct them, so that they might be baptized. ‘May I go to the war against the Iroquois?’ he asked me. ‘Yes,’ we said. ‘And if I captured some one of them, and they wished to torture him, what would I do,—would I take part therein?—No,’ said he, of his own accord; ‘I would kill him on the spot.’ Those are very great results of the grace received through baptism. Since then, he has always behaved like a true Christian,—I have seen him perform here delightful acts for the faith; but the fear of engaging myself in too long discourses, into which I lapse imperceptibly, prevents me from saying aught else of them.

“After the Baptism of these, we felt ourselves immediately obliged, Father Poncet and I, to satisfy the urgent requests of many other persons,—and that at a time when we thought them most averse to making us such propositions. For it was at the return

des Sauvages: ceux qui les cognoissent, sçauent assez, que semblables rencôtres leur donnēt fujet de renuerfer le Christianisme, attribuans tous leurs malheurs au Baptesme: on n'ose pas seulement dire vn mot pour lors, crainte de donner occasion à quelque estourdy, de dire ou faire quelque chose mal à propos pour la foy: cependant cōme les affaires de Dieu sont d'vne telle nature, que souuent ce que la raison humaine y pense contraire, c'est iustement [222] ce dont il en tire plus de gloire, nous pouuons dire qu'il en a fait de mesme icy, car nous auons plus tiré de profit de leur mal-heur que de leur prosperité, tous ces pauvres guerriers ne sont pas plustost de retour, qu'ils demandent les vns apres les autres, qu'on les instruisse & baptise, & ceux entre autres qui auoient esté des premiers à faire des iongleries & se seruir du Diable pour leur gueule estoient les plus feruens à nous en presser, nous estions tous estonnez qu'entrans en leur cabane sans leur vouloir quasi rien dire, ils nous y incitoient, & nous donnoient de belles occasions de parler de Dieu, de recourir à luy dans la neccessité. Venés souuent nous visiter disoient-ils, nous sommes tous resolus à croire en Dieu & à luy obeyr. Le temps nous tarδοit de voir icy de retour Paul Tessouehat qui estoit fraichement allé à la chasse pour deux ou trois iours, afin de remarquer comme il se comporteroit, on craignoit qu'il ne parlât au defauantage de la Foy: mais tant s'en faut il prit de là occasion, ainsi que i'entendis moy mesme de dehors, de prescher [223] ses gens en sa cabane, il auoit plus de subiect de s'affliger qu'aucun: car outre quatre de ses fort proches parents, il voyoit vne par-

of a band of fifteen warriors, who [221] had been put to flight by the enemy, who had surprised them by night,—wherein there were 4 captured or killed, and some wounded of the eleven who returned. All these were naked and wretched, and without arms, in the firm belief that Pieskaret and eight others of their people,—who formed a small detached band, half a day from them, and nearer the country of the enemy,—had all been surprised, or killed on the spot, asserting that they had seen their arms in the hands of the Iroquois, who had attacked them. This was to all a great cause of consternation, and a poor time to gain anything for the faith, with respect to the Savages; those who know them, know well enough that such accidents give them occasion to attack Christianity, as they attribute all their misfortunes to Baptism. One dare not so much as say a word to them just then, for fear of giving cause to some thoughtless fellow to say or do something inopportune for the faith. However, as the affairs of God are of such nature that, often, that which human reason thinks adverse to them is precisely [222] that by which he derives from them more glory, we may say that he has done the same here; for we have derived more profit from their misfortune than from their prosperity. All those poor warriors have no sooner returned than they request, one after the other, to be instructed and baptized; and those, among others, who had been among the first to practice juggleries, and make use of the Devil for their throats, were among the most fervent to urge us in the matter. We were all astonished, that, on entering their cabin, almost without intending to say anything to them, they pressed us to talk, and gave us

tie de ses gens perdus; cependant parmy toutes ses afflictions, il tint toujours ferme en la priere, & ne manqua point d'affister à son ordinaire à toutes les choses que nous faisons en l'Eglise, & tesmoignoit dans son affliction beaucoup de consolation, de voir que ses gens se portoiēt à l'imiter au bien, il ne nous seruit pas peu à les encourager à tenir bon, ils firent si bien que dans le reste du mois de Mars, il y en eut assez bon nombre, à qui en conscience on ne pouuoit refuser cette grace, pour estre tres-bien disposés.

Dés aussi-tost qu'on s'apperceuoit de quelque petit meslange d'interest temporel, en ceux qui se rengants au bien nous demandoient le baptême, c'estoit assez pour nous lier les mains, ainsi qu'il arriua au frere de Ioseph, à Michaketchits & plusieurs autres qui faisoient voir par là qu'ils n'apprehendoient pas assez la grace du baptême: comme la plus grande faueur qu'on leur put faire. [224] Je m'oublois quasi d'un bon trait de Paul Tessouehat dans le ressentiment qu'il auoit des obligations de son baptême, il s'en vint treuver Monsieur de Maison-Neufue, pour le remercier de ce qu'il y auoit aydé de si bon cœur, & luy dit, que pour luy il vouloit acheuer le reste de ses iours auprès de luy, voulant par vne demeure continuee recompenser le peu de temps qu'il auoit à viure, & que quand il voudroit aller en traitte aux trois Riuieres qu'il luy demanderoit congé, & scauroit de luy s'il l'auroit pour agreable. Monsieur de Maison-Neufue, le remercia de ce tesmoignage d'affection, & luy dit qu'il ne desiroit pas le gerner, & qu'il pouuoit aller hardiment où il luy plairoit, & pour tant de temps qu'il voudroit, qu'il ne l'en

excellent opportunities to speak of God, and of having recourse to him in extremity. 'Come often to visit us,' they said; 'we are all resolved to believe in God, and to obey him.' The time was long for us, to see here, on his return, Paul Tessouehat,—who had recently gone to the hunt, for two or three days,—in order to remark how he would demean himself. It was feared that he might speak to the disadvantage of the Faith; but, far from it, he took occasion therefrom, as I myself heard from without, to preach [223] to his people in his cabin. He had more cause to grieve than any one; for besides four of his very near relatives, he saw a part of his people destroyed. However, amid all his afflictions, he always held firm in prayer, and failed not to be present, in his usual way, at everything that we did in the Church; and he manifested, in his affliction, much consolation to see that his people were inclining to imitate him in the right. He aided us, not a little, in encouraging them to persevere. They did so well that, in the remainder of the month of March, there was a fairly good number of them to whom, in conscience, one could not refuse that grace, on account of being very well disposed.

"As soon as any slight mixture of temporal interest was perceived in those who, taking their stand for the right, asked us for baptism, that was enough to tie our hands. It happened thus to the brother of Joseph, to Michaketchits, and several others, who thereby showed that they did not sufficiently apprehend the grace of baptism, as the greatest favor that could be done to them. [224] I was almost forgetting a good trait of Paul Tessouehat,—the gratitude that he had for the obligations of his baptism. He came

aymeroit iamais moins, iugeant bien pour la gloire de Dieu, que ceste liberté estoit plus auantageuse, en effect elle le raut, & nous l'attacha plus fortement que iamais.

Le dirois volontiers icy vn mot d'vn chacun en particulier pour faire voir plus clairement que ce n'est pas l'industrie [225] humaine qui a operé en cette affaire: mais Dieu seul qui se fert des personnes, des lieux & des temps, comme il luy plaist, & à sa façon, contre la prudence humaine: la crainte de m'engager en vn trop long discours m'arreste.

Sur le commencement d'Auril vne bonne partie des Sauvages estans partis pour aller dans les bois, tant pour la chaffe des Castors que pour y faire des Canots, Paul estant resté avec quelque autre, voila qu'on apperçoit à l'autre bord de la riuere, quelques personnes qui descendoient à nous, & cherchoient passage pour passer sur les glaces, on ne tarda pas à recognoistre par le nombre, que c'estoit la bande de Piescaret, & de ses gens qu'on auoit pleuré cōme morts lesquels retournans victorieux avec vne teste de l'ennemy, venoient changer le deuil en ioye. Paul enuoye querir ceux qui estoient fraichement partis, delegue diuers Ambassadeurs vers ceux qui estoient dans les bois, on reçoit les victorieux, on les traite on danse avec eux, Paul demande qu'on les face tous prier de compagnie dans la Chappelle à [226] quelque temps de là, il reuiet chez nous avec Piescaret, & deux ou trois autres des plus considerables, demandans à parler à Monsieur de Maison-neufue. Piescaret fit le rapport du resultat de leur conseil tenu le soir en leur cabane: mais Paul ayant cognu que cet

to find Monsieur de Maison-Neufve, to thank him for having aided therein with so good a heart; and said to him that, for himself, he wished to finish the remainder of his days near him,—desiring, by a steadfast abode, to make amends for the little time he had to live; and that, when he might wish to go for trade to the three Rivers, he would ask leave of him, and would learn from him whether he would consent thereto. Monsieur de Maison-Neufve thanked him for this manifestation of affection, and told him that he did not desire to restrain him, and that he could go boldly where he pleased, and for as long as he would, and that he would never love him less for it,—rightly judging that for the glory of God such liberty was more advantageous. In fact, it delighted him, and attached him to us more strongly than ever.

“I would gladly say a word here of each one in particular, in order to show more clearly that it is not human ingenuity [225] which has operated in this matter, but God alone,—who uses persons, places, and times as he pleases and in his own way, contrary to human wisdom. The fear of involving myself in too long a discourse restrains me.

“Toward the beginning of April, a good part of the Savages having started to go into the woods, both to hunt Beavers and to make Canoes there,—Paul having remained, with one other man,—they suddenly perceive on the other side of the river some persons who were coming down to us, and seeking passage, to cross on the ice. They were not slow to recognize, by the number, that it was the band of Piescaret and his people, who had been mourned as if dead,—but who, returning victorious, with a head of the enemy, came to change the mourn-

homme auoit deduit l'affaire tout d'uné tire, & avec embarras de paroles, se mit luy-mefme à nous en redire les poinçts d'une façon nette & claire, que ce qui estoit arriué dans cette derniere guerre où ils auoient perdu quatre personnes, & les armes de la plus part des autres, les mettoient en vn estat de changer l'ordre de leurs affaires, qu'ils s'estoient proposez, que là deffus ils auoient resolu d'aller tous aux trois riuieres, où les autres estoient, iufques à la fin de l'esté, tant pour faire tous ensemble le dueil des morts, que pour deliberer en commun ce qu'ils feroient là deffus, de plus qu'ils vouloient voir pour la derniere fois, si on leur tiendrait la promesse de leur donner secours contre nostre ennemy commun.

Enfin pour conclusion ces bonnes [227] gens comme personnes qui se fentoient grandement obligés, commencerent à faire des remerciments à leur mode fort gentils: ils ne sçauoient que dire ny que faire pour tesmoigner le ressentiment qu'ils auoient de la courtoisie & bien-veillance de Monsieur de Maison-neufue: il y a trois ans, disoit Paul, que i'auois ouy parler de ce dessein, nous l'admirions & desirions, & maintenant nous voyons ce que nous attendions. Monsieur de Maison-neufue pour responce à leur conseil, leur fit entendre qu'ils estoient en pleine liberté, ne les desirant prés de foy que pour leur bien, & que toutes-fois & quantes qu'ils viendroient icy, ils y trouueroient tousiours vn cœur ouuert, & prest à leur donner tous les secours & faueurs poffibles, qu'ils allassent hardiment où il leur plairoit. Ils partent donc tous le lendemain pour les trois riuieres sur les glaces qui commençoient de toutes parts à se desprendre, &

ing into joy. Paul sends in quest of those who had recently started, and commissions various Ambassadors to those who were in the woods; they receive the victorious, they treat them, they dance with them. Paul requests that we have them all pray together in the Chapel, [226] some time later. He returns to us with Pieskaret, and two or three others of the most considerable men, asking to speak to Monsieur de Maison-neufve. Piescaret makes the report of the result of their council, held at evening in their cabin; but Paul, having learned that this man had related the affair in a long-drawn style, and with intricate sentences, himself proceeds to repeat to us the points of it, in a manner concise and clear. It was to the effect that what had happened in this last war,—wherein they had lost four persons, and the weapons of most of the others,—put them in a position to change the order of their affairs which they had proposed for themselves; that thereupon they had resolved all to go to the three rivers, where the others were, until the end of the summer,—both to celebrate, all together, the mourning for the dead, and to deliberate in common what they would do thereafter; moreover, that they wished to see, for the last time, whether the promise would be kept to them, of giving them assistance against our common enemy.

“ Finally, in conclusion, these good [227] people, as persons who felt themselves greatly obliged, began to give thanks in their manner, which was very polite; they knew not what to say or do, to show the gratitude which they had for the courtesy and benevolence of Monsieur de Maison neufve. ‘ It is three years,’ said Paul, ‘ since I had heard mention of this

l'estoient desja vis à vis de nous; & ce dés aussi-tost apres le retour de Piescaret & de sa bande, laquelle ne fut pas plustost passée sur la glace, que le [228] grand chenail se rompit & boucha le passage à l'ennemy qui ainsi que nous auons appris du depuis par les Hurons sauués des mains des Iroquois, pourfuiurent ceux-cy, & fussent mesme venus iusques à nos portes, sans les glaces qui deriuoient desja bien fort. De tous les Sauvages il ne nous en demeura qu'un nommé Pachirini qui estoit aresté par les pieds, depuis leur desfaite, il auoit tousiours voulu demeurer chez nous avec deux autres malades dans le petit Hospital que nous y auions dressé pour les blesez, tant pour y estre mieux pansez; que pour y estre mieux instruits, en effect & luy & les autres y receurent les guerisons du corps & de l'ame, ce dernier le mesme iour qu'il fut baptizé, qui fut le Ieudy sainct, receut aussi en mesme temps le Sacrement de l'Eucharistie, qu'il ne pouuoit recevoir de sa vie, en meilleure disposition. Il nous seruit icy pendant sept ou huit iours, qu'il resta apres les autres, à faire quelques decouvertes de pays icy autour: nous fumes avec luy à l'autre bord de nostre [229] grande riuere, où tant soit peu au dessus de nous à l'emboucheure d'une petite riuere assez profonde, il y a les plus beaux lieux du monde pour les habitations Françoises, tout foisonne en prairies, force chaffe & pesche, les arbres fort beaux tres bonne terre, il n'y a que l'ennemy à craindre, & de basse eau le portage des viures: mais plus bas il y a de mesme costé de tresbelles Isles de grand abord propres à estre habitées.

Je ne diray rien icy de plusieurs autres baptesmes

project; we admired and desired it, and now we see what we were expecting.' Monsieur de Maison-neuve, in answer to their council, gave them to understand that they were at full liberty,—not desiring them near him, except for their benefit; and that, whenever and as often as they should come here, they would always find a heart open and ready to give them all the assistance and favors possible; that they should go boldly where they pleased. They all start, therefore, the next day, for the three rivers, over the ice, which was everywhere beginning to break up. It had already done so, across from us,—and that immediately after the return of Piescaret and his band, which had no sooner crossed on the ice than the [228] main channel broke open, and stopped the passage for the enemy. They—as we have since learned by the Hurons saved from the hands of the Iroquois—pursued these, and would have come even to our gates, but for the ice, which was already drifting rapidly. Of all the Savages, there remained with us but one, Pachirini, detained because of the condition of his feet. Since their rout, he had always wished to live with us, together with two other patients, in the little Hospital which we had erected there for the wounded,—both in order to be better cared for there, and to be more thoroughly instructed; in fact, both he and the others received in it healing for the body and for the soul. This last one, the same day that he was baptized, which was Holy Thursday, received also at the same time the Sacrament of the Eucharist, which he could not, in his life, receive in better disposition. He served us here, during the seven or eight days that he remained after the others, in making some discoveries of the

d'enfans qui furent fais icy l'Automne passé, & à ce prin-temps, contentons-nous de dire, qu'à Mont-real autant qu'en aucun autre lieu, Dieu y a fait sentir de tres grands effects de sa grace, tant sur les Sauvages que sur les François, ainsi que nous auons veu cy-deuant.

Nous auons veu fraichement Mont-real auoir esté l'azile des Hurons refugiés, & le salut de quantité d'autres de diuerfes nations où l'on a commencé à le cognoistre, & fouhaitter le bon-heur d'y estre, notamment ces nations d'en [230] haut, si nous en croyons à ce que nous en escriuent nos Peres des Hurons, & notamment ceux qui y font pour les Algonquins, dont voicy les propres termes.

Nous auons recogneu par experience que Ville-Marie peut beaucoup pour contribuer à la conuersion des Sauvages, notamment Algonquins, ayant en main les biens faits qui font des charmes puissants sur les ames grossieres, & telles que sont celles de nos Canadois, il n'y en a point qui aye tant entendu parler de l'accueil que l'on y fait aux Sauvages, que celui qui les a veu au retour, & a eu son departement d'hyuer à leur rendez vous ordinaire dans les Hurons: ie ne doute nullement qu'apres ce qu'ils m'en ont dit, si le lieu auoit plus d'affurance, qu'ils ne quittassent pour tousiours ce pays icy pour composer à Mont Royal vne bourgade, & y amasser ceux de l'Isle, & les autres nations esparfées, qui se voyent estre la proye des ennemis icy, & sur la riuiera où ils ont leur habitudes: ils ne demandent pas mieux que d'auoir [231] vn lieu de refuge, assure où ils puissent viure, & se ramasser: cela fera comme i'espere, & ne scauroit estre assez.

country hereabout. We went with him to the other shore of our [229] great river, where, but a little above us, at the mouth of a small river, somewhat deep, there are the fairest places in the world for the French settlements. Everything abounds,—meadows, plenty of hunting and fishing; the trees are very beautiful, the soil very good; there is only the enemy to fear, and at low water, the portage of provisions. But lower down there are, on the same side, very beautiful Islands, of ample approach, suitable to be inhabited.

“I will say nothing here of several other baptisms, of children, which occurred here last Autumn and this spring; let us be content to say that at Mont-real, as much as in any other place, God has made perceptible very great effects of his grace, both upon the Savages and upon the French, as we have seen above.”

We have recently seen that Mont-real has been the asylum of the refugee Hurons, and the salvation of many others of various nations in which the people have begun to know it, and to desire the happiness of being there,—especially those nations from [230] above, if we believe what our Fathers with the Hurons write to us of them, and especially those who are there for the Algonquins, whose own words are as follows:

“We have ascertained by experience, that Ville-Marie can do much to contribute to the conversion of the Savages, notably Algonquins,—having in hand the benefits which are powerful charms upon rude souls, and such as those of our Canadians. There is no one who has heard so much spoken of the reception which is there given to the Savages,

toft pour le bien d'une nation, la plus pauvre & miferable que i'aye veüe.

Il y a icy autour de nous quantité d'Algonquins qui ne cherchent que rendez-vous affeuré, où ils puiffent chaffer & viure hors des dangers des ennemis, où ils font à toute heure, ils viennent icy haut pour chercher lieu de refuge, ne le trouuant pas fur la grande riuere, où font toutes leurs habitudes, s'il n'eust faict fi chaud à Mont-royal, ils y feroient defia, & y euffent deuancé les François, ce lieu leur agreant plus que tout autre. Maintenant qu'ils vous y croient, ils ne parlent d'autre chofe, & quand ils nous voyent, ils n'ont autre entretien. C'est-là difent-ils, où nous voulons obeyr à Dieu, & non pas icy. Je ne doute point de leur recit, que ce qu'ils y virent, l'an paflé en remontant icy n'aye beaucoup aydé à esbranler leurs cœurs, & penfe que fi l'affaire [232] eft bien conduite, dans peu d'années les Sauvages fe rengeront à Ville-Marie, en beaucoup plus grand nombre qu'ils ne font à Sillery, ce ne fçauroit eftre affez toft pour eux & pour nous: Car quand bien les Mataouachkariniens, Onontchateronons, Kinonchepiririk, xexefkariniens, ceux de l'Ifle, & autres qui parlent l'idiofme de là bas, & s'vniſſent icy l'hyuer, proche des Hurons, iroient à Mont-Royal, nous aurions encore outre les Nepiffiriniens, Archirigouans, Archouguets, tous les Algonquins vniuerſellement du lac des Hurons, qui font encore en grand nombre. C'eſt à vous autres qui eſtes fur les lieux d'auiſer aux moyens d'attirer ces peuples, & les conſeruer.

La liberalité ſans doute eſt la meilleure chaifne qu'on puiſſe apporter à gagner leurs cœurs, nommé-

as that one who has seen them at their return, and has had his winter allotment of labor at their usual rendezvous among the Hurons. I have no doubt, according to what they have told me of this, that, if the place had more security, they would forever leave this country here, in order to form a village at Mont Royal, and gather there those of the Island, and the other scattered nations, who see themselves to be the prey of the enemy here, and on the river where they have their haunts. They ask nothing better than to have [231] a secure place of refuge, where they can live and rally together. That will be, as I hope; and it cannot be soon enough for the good of a nation the poorest and most wretched that I have seen.

“ There are about us, here, many Algonquins who seek but a safe rendezvous, where they can hunt and live free from danger of the enemy, in which they are at all times. They come up here to seek a place of refuge, not finding it on the great river, where all their haunts are. If it had not been so hot at Mont-royal, they would be there already, and would have anticipated the French,—that place suiting them better than any other. Now that they believe you there, they speak of nothing else; and, when they see us, they have no other conversation. ‘ There,’ they say, ‘ is where we wish to obey God, and not here.’ I do not doubt, from their story, that what they saw there last year, on their way up here, has much assisted in moving their hearts; and I think that, if the affair [232] be well managed, in a few years the Savages will take their stand at Ville-Marie in much greater number than they are at Sillery; it cannot be soon enough for them and for us. For even

ment dans la misere où ils font: car ie n'ay point veu d'Algonquins si pauvres & necessiteux, que ceux-là. Ce font d'ailleurs gens fort traitables.

[233] Voila deux eschantillons de lettres de nos Peres des Hurons, que i'ay rapportez, mot pour mot, qui nous font cognoistre que le dessein de Mont-Real est de grande consequence, pour la conuerfion de ces pays: les grandes esperances qu'on en a conceu par le passé, ne feront pas vaines, Dieu aidant, & pour moy ie crois qu'on n'en fçauroit tant concevoir de bien qu'il y en a, & aura à l'aduenir.

though the Mataouachkariniens,³⁰ Onontchateronons, Kinonchepiririk, Weweskariniens, those of the Island, and others,—who speak the dialect of that region, and unite here in winter near the Hurons,—should go to Mont-Royal, we should still have, besides the Nepissiriniens, Archirigouans, Archouguets,—all the Algonquins, in general, from the lake of the Hurons, who are still in great number. It is for you, who are on the spot, to think of the means for attracting these peoples and preserving them.

“Liberality, no doubt, is the best chain that one can apply to win their hearts, especially in the misery that they are in,—for I have not seen Algonquins so poor and necessitous as those yonder. They are, withal, very tractable people.”

[233] Such are two specimens of letters from our Fathers with the Hurons, which I have reported word for word,—which give us to understand that the project of Mont-Real is of great consequence for the conversion of these countries. The great hopes that have been conceived thereof, in the past, will not be vain, God helping; and, for my part, I believe one cannot conceive all the good there is in the enterprise, and will be in future.

[234] CHAPITRE XII.

DES COURSES DES HIROQUOIS, & DE LA CAPTIVITÉ
DU PERE IOGUES.

IL y a deux fortes d'Iroquois: les vns voisins des Hurons, & en pareil nombre qu'eux, ou mesme plus grand, ils s'appellent Santæronons. Autrefois les Hurons auoient le dessus, à present ceux-cy l'emportent, & pour le nombre & pour la force: les autres demeurēt entre les trois Riuieres, & les Hiroquois d'en-haut, & s'appellent Agneronōs; il n'y a en ceux-cy que trois villages: faifant enuiron sept ou huit cens hommes d'armes, l'habitation des Hollandois est proche d'eux, ils y vont faire leur traictes sur tout d'arquebuses, ils en ont à present trois cens, & s'en seruent avec adresse & hardiesse. Ce sont ceux-cy qui courēt sur nos Algonquins & Montagnets, & [235] guettēt les Hurons par tous les endroits de la Riuiere, les massacraēt, les brulāts, & emportants leur Pelterie, qu'ils vont vendre aux Hollandois, pour auoir de la poudre & des Arquebuses, & puis rauager tout & se rendre maistres par tout: ce qui leur est assez facile, si la France ne nous donne secours. Car diuerses maladies contagieuses, ayant consommé la plus grande partie des Montagnets & Algonquins, qui nous sont voisins, ils n'ont rien à craindre de ce costé là: & d'ailleurs les Hurons qui descendent, venants en traicte, & non en guerre, & n'ayants aucune Arquebuse, s'ils sont rēcontrez, comme il arriue d'or-

[234] CHAPTER XII.

OF INCURSIONS BY THE HIROQUOIS, AND THE CAPTIVITY OF FATHER JOGUES.

THERE are two divisions of Iroquois,—the one, neighbors of the Hurons and equal to them in number, or even greater, are called Santweronons. Formerly, the Hurons had the upper hand; at present, these prevail, both in number and in strength. The others live between the three Rivers and the upper Hiroquois, and are called Agneronons.²¹ There are among these latter only three villages, comprising about seven or eight hundred men of arms. The settlement of the Dutch is near them;²² they go thither to carry on their trades, especially in arquebuses; they have at present three hundred of these, and use them with skill and boldness. These are the ones who make incursions upon our Algonquins and Montagnais, and [235] watch the Hurons at all places along the River,—slaughtering them, burning them, and carrying off their Peltry, which they go and sell to the Dutch, in order to have powder and Arquebuses, and then to ravage everything and become masters everywhere, which is fairly easy for them unless France gives us help. For, sundry contagious diseases having consumed the greater part of the Montagnais and Algonquins, who are neighbors to us, they have nothing to fear on that side; and, moreover, the Hurons who come down,—coming for trade, and not for war, and having not

dinaire, ils n'ont autre deffence que la fuite: & s'ils font pris, ils se laissent lier & massacrer comme des moutons. Les anneés precedentes, les Iroquois venoient en assez grosses troupes en certains tēps de l'Eſté, & laissoient apres la Riuierē libre: mais cette annēe presente ils ont changē de deſſein, & se font diuisez en petites troupes de vingt, trente, cinquante, & de cent au plus, par tous les passages & endroits de la Riuierē, & quād vne bāde [236] s'en va, l'autre luy succede. Ce ne font que petites troupes bien armees, qui partent sans cesse, les vnes apres les autres du pays des Iroquois, pour occuper toute la grande Riuierē, & y dresser par tout des embusches, dont ils sortent à l'impourueu & se iettent indifferemmēt sur les Montagnets, Algonquins, Hurōs, & François: on nous a escrit de France, que le deſſein des Hollādois est de faire tellemēt harceler les Frāçois par les Iroquois, qu'ils les cōtraignent de quitter & abandoner tout, & mēme la conuersion des Sauuages. Je ne puis croire que ces Messieurs de Hollande, estant si vnīs à la France, ayent cette malheureuse pēſee: mais la pratique des Iroquois y estant si cōforme, ils doiuent y apporter remede en leur habitation, comme M. le Gouverneur a fait icy, empeschāt souuēt nos Sauuages d'aller tuēr des Hollandois, ce qui leur est tres-facile: autrement ils auront de la peine à se purger, & se mettre hors du tort. Or voicy le miserable fucez des courſes des Iroquois cette annēe.

Le 9. de May dernier, si tost que les glaces furent parties de dessus la grande [237] Riuierē, huit Algonquins descendans de deuers les Hurons dans deux canots: tous chargez de pelterie, se mirent à terre, vn matin à quatre lieuës des trois Riuieres, pour faire

one Arquebus,—if they are met, as usually happens, have no other defense than flight; and, if they are captured, they allow themselves to be bound and massacred like sheep. In former years, the Iroquois came in rather large bands at certain times in the Summer, and afterward left the River free: but, this present year, they have changed their plan, and have separated themselves into small bands of twenty, thirty, fifty, or a hundred at the most, along all the passages and places of the River; and when one band [236] goes away, another succeeds it. They are merely small troops well armed, which set out incessantly, one after the other, from the country of the Iroquois, in order to occupy the whole great River, and to lay ambushes along it everywhere; from these they issue unexpectedly, and fall indifferently upon the Montagnais, Algonquins, Hurons, and French. We have had letters from France that the design of the Dutch is to have the French harassed by the Iroquois, to such an extent that they may constrain them to give up and abandon everything,—even the conversion of the Savages. I cannot believe that those Gentlemen of Holland, being so united to France, have this wretched idea; but, the practice of the Iroquois being so consistent with it, they ought to apply to it a remedy in their settlement, as Monsieur the Governor has done here,—often preventing our Savages from going to kill the Dutch. That is very easy for them; otherwise, they will have difficulty in clearing themselves and in exculpating themselves from the wrong. Now here is the miserable result of the incursions of the Iroquois this year.

The 9th of last May, as soon as the ice was gone from the surface of the great [237] River, eight

vn peu de feu: il auoit gele affez fort toute la nuit, & auoient ramé pendant les tenebres, craignant la furprife de leur ennemis. A peine auoiēt-ils esté demie heure à se rafraifchir, que dix-neuf Iroquois fortent du bois, & se iettent fur eux, tuent deux hommes, & amènent les autres captifs, avec toute leur pelterie. Le Pere Buteux auoit passé par là, il n'y auoit que deux iours dans vn canot, accompagné de trois Hurons. C'est miracle comme il ne fut apperceu, & pris avec ses compagnons, les dix-neuf Iroquois n'estoient pas seuls, on en apperçut d'autres à six ou sept lieuës au deffus, tirât vers le fort de Richelieu.

Vn mois apres qui fut le neufiesme de Iuin, vne autre bande de quarente fist son coup à Mont-Real, & aux enuiron, ils estoient en embuscade à demy-lieuë, au deffus de l'habitatiõ du Mõt-Real dās l'Isle mesme à cent pas de la Riuiere, ils y auoient dressé vn petit fort dés leur arriuee, qui fut peu de iours auparauant [238] de là ils guettoient les Hurons sur la Riuiere, & les François du Mont-Real, sur terre, pour en surprendre quelques-vns à l'escar autour de l'habitation, tout leur reüssit à souhait: car le fufdit iour neufiesme de Iuin, ils apperceurent soixante Hurons descendans dans treize canots, sans Arquebuses, & sans armes: mais tous chargez de pelteries, qui venoient au Mont-Real, & dela aux trois Riuieres à leur traite: ils portoient les lettres de nos Peres des Hurons, & vne copie de leur Relation. Les quarante Hiroquois fortent du bois, se iettent deffus, les espouuentent de leurs Arquebuses, les mettent en fuitte, en prennent vingt-trois prisonniers, avec leur canots, & la pelterie: le reste se sauue, & tafche de gagner l'habitation du

Algonquins, coming down from toward the Hurons in two canoes, all laden with peltry, landed one morning four leagues from the three Rivers, in order to make a little fire; it had frozen quite hard all night, and they had paddled during the darkness, fearing surprise from their enemies. Hardly had they been half an hour refreshing themselves, when nineteen Iroquois issue from the wood, and fall upon them, kill two men, and take the others captive, with all their peltry. Father Buteux had passed by there only two days before, in a canoe, accompanied by three Hurons. It is a miracle that he was not perceived and taken, with his companions. The nineteen Iroquois were not alone; others were seen six or seven leagues above, moving toward the fort of Richelieu.

A month later, which was the ninth of June, another band of forty made its attack at Mont-Real and the environs; they were in ambush half a league above the settlement of Mont-Real, on the Island itself, a hundred paces from the River. They had erected a little fort there at the time of their arrival, which was a few days before; [238] thence they were watching the Hurons on the River, and the French of Mont-Real on land, in order to surprise any of them who might be scattered about the settlement. Everything succeeded for them to their wish; for on the aforesaid day, the ninth of June, they perceived sixty Hurons coming down in thirteen canoes,—without Arquebuses and without arms, but all freighted with peltries,—who were coming to Mont-Real, and from there to the three Rivers, for their trade. They carried the letters of our Fathers with the Hurons, and a copy of their Relation. The

Mont-Real. Les Hiroquois ne s'arrestent pas là, ils baillent leur vingt-trois prisonniers, tous nuds à garder, a dix de leur camarades bien armez, & en enuoyent dix autres se ietter sur cinq François, qui trauailloient à vne charpente, à deux cents pas de l'habitation, tandis que les vingt qui restent, se presentent [239] deuant le fort, & y donnēt vne fausse attaque, par vne descharge de plus de cent coups d'arquebuses: ce qui donna loisir aux autres dix de surprendre nos cinq François, dont ils en affommerent trois, à qui ils escorchent la teste, & enleuent les cheuelures, & amenant les deux autres captifs, puis se vont reioindre à leur compagnons, & tous ensemble se rendent à leur fort, où les deux François furent liez & mis avec les Hurons captifs. Les Hiroquois passerent la nuict à se resioir de leur prise, & en consulter ce qu'ils feroient. Le matin venu, ils se rüēt sur les prisonniers Hurons, & en affommerent treize, quasi sans choix, ils en reseruent dix en vie, avec nos deux François, & puis s'en vont aux canots prendre des robes de Castor, sans nombre, & apres en auoir chargé tout ce qu'ils pouuoient, en laissent encor plus d'une trentaine sur la place, & passent ainsi la Riui[e]re, triomphans de ioye, & chargez de riches despoüilles. Nos François de l'habitation les regardent trauerfer, sans y pouuoir apporter aucun remede. Huiēt ou dix iours après vn des deux François [240] prisonniers se sauua à la fuitte, feignant à son hoste d'aller chercher du bois, pour faire la chaudiere, il rapporta que les Iroquois ne leur auoient fait aucun mal depuis leur prise, & ne les auoient tenus liez que deux iours, qu'ils leur signifioiēt qu'ils auoient desia des François prisonniers, & que tous ensemble laboureroiēt la terre

forty Hiroquois issue from the wood, fall upon them, frighten them with their Arquebuses, put them to flight, and take twenty-three of them prisoners, with their canoes and the peltry; the rest escape, and strive to reach the settlement of Mont-Real. The Hiroquois do not stop there; they give their twenty-three prisoners, all naked, into the charge of ten of their comrades, well armed, and send ten others to fall upon five Frenchmen, who were working at some carpentry, two hundred paces from the settlement. Meanwhile the twenty who remain present themselves [239] before the fort, and make a false attack on it, with a discharge of more than a hundred arquebus shots; this gave leisure to the other ten to surprise our five Frenchmen. Three of these they beat to death,—scalping them, and carrying away their hair,—and take the two others captive; then they go to rejoin their companions, and all together betake themselves to their fort, where the two Frenchmen were bound, and put with the captive Hurons. The Hiroquois passed the night in rejoicing over their prize, and in consulting as to what they should do with it. Morning having come, they rush upon the Huron prisoners, and beat thirteen of them to death, almost without selection. They reserve ten of them alive, along with our two Frenchmen, and then go away to the canoes to get robes of Beaver without number; and after having loaded all that they could of these, they leave even more than thirty on the spot, and thus cross the River, triumphant with joy, and laden with rich spoils. Our French of the settlement see them cross, without being able to offer any remedy. Eight or ten days later, one of the two French [240] prisoners

en leur pays. Au reste en ces rencontres & attaques, il ne faut pas parler de fortir sur l'ennemy: car comme on ne sçait pas leur venuë, ny leur nombre, & qu'ils sont cachez dans les bois, où ils sont duits à la course bien autrement que nos François, les forties ne feroient qu'à souffrir de nouveaux massacres: car d'ordinaire vne petite partie attaque, & l'autre demeure en embuscade dans le gros du bois.

Ceux des Hurons qui se peurent sauuer à la fuite, arriuerent fil à fil, à l'habitation du Mont-Real, partie sur le soir, partie le lendemain, tous nuds, & donnerent des nouvelles de leur funeste accident, apprenant aussi le nostre: on m'a écrit du Mont-Real, que les cinq François qui ont esté pris ou tuez: comme [241] s'ils eussent preueu leur mort, s'y dispoient par des actes signalez de vertu, & par la frequentation des Sacrements dont ils s'estoient approchez, peu de iours auparauant, & quelques-vns le iour mesme de leur prise.

Pendant que cette troupe de quarente, estoient à Mont-Real, & y faisoient ces rauages, vne autre de pareil nombre estoit dans le lac Saint Pierre, au dessous du fort de Richelieu, & le douzième de Iuin se vint cæper dans vn ancien fort, faict il y a quatre ans par les Iroquois, à trois ou quatre lieues des trois Riuieres, du costé mesme de l'habitation. Ils auoient avec eux trois ou quatre Hurons, pris l'an passé avec le Pere Iogues: entre lesquels estoient deux freres de ce grand Ioseph, [connu] par la Relation des Hurons & par sa vertu: tous deux s'eschaperent de la bande des Iroquois, & s'en vinrent sur le soir aux trois Riuieres, où de bonne fortune, ils trouuerent le

escaped by flight,—pretending to his host to go to fetch some wood, in order to prepare the kettle. He reported that the Iroquois had not done them any harm since their capture, and had kept them bound only two days; that they signified to them that they already had French prisoners, and that all together were tilling the soil in their country. For the rest, in these encounters and attacks, one must not speak of making a sally upon the enemy; for, as neither their coming nor their number is known, and as they are concealed in the woods,—where they are trained for running, very differently from our French,—the sallies would avail only to undergo new massacres; for usually a small party attacks, and the others remain in ambush in the thick of the woods.

Those of the Hurons who could escape by flight arrived in single file at the settlement of Mont-Real,—partly toward evening, partly the next day, and all naked,—and gave news of their disastrous accident, also learning ours. I have had letters from Mont-Real that the five Frenchmen who were captured or killed, as [241] if they had anticipated their death, were preparing themselves for it by notable acts of virtue, and by attendance at the Sacraments,—which they had approached a few days previously, and some, the very day of their capture.

While this band of forty were at Mont-Real, and were making these ravages there, another of like number was on lake Saint Pierre, below the fort of Richelieu; and on the twelfth of June they came to encamp in an old fort, made four years ago by the Iroquois, three or four leagues from the three Rivers, on the same side as the settlement. They had with them three or four Hurons, taken the year

Pere de Brebeuf, à qui ils raconterent force nouvelles. Que le P. Iogue[s] estoit encor en vie, que l'an passé apres sa prise, pouuant s'enfuyr, il ne le voulut pas [242] faire, pour ne se separer pas des Hurons captifs, qu'apres le combat: il baptisa tous les prisonniers qui n'attendoient que la mort, & ne respiroient que le Ciel, que sur le champ le Pere & les deux François Cousture & René Goupil, receurent plusieurs coups de poing, & coups de baston: mais que le pire traitement qu'on leur fist, fut à la rencontre de deux cents cinquante Iroquois, qui retournoient de leur attaque de Richelieu, où ils perdirent cinq de leur gents, & plusieurs furent blevez. On ne les lia pas pourtant par les chemins qu'à leur entrée dans le village, qu'on les mist tous en chemise & on leur fist plusieurs affronts & outrages, qu'on leur arracha la barbe, qu'on leur enleva les ongles, leur bruslant apres les bouts des doigts dans des calumets tous rouges de feu, qu'on couppa le poulce gauche au Pere Iogue[s], qu'on luy escrafa avec les dents, l'index de la main droite, dont pourtant il se fert vn peu à present; qu'ils donnerent la vie à tous les Hurons, excepté à deux qui furent bruslez; que la petite Therese Seminariste [243] des Vrfulines estoit fort recherchee en mariage, qu'elle auoit demeuré près de son oncle nommé Ioseph, qui est celuy qui s'estant eschappé, racontoit toutes ces nouvelles au Pere de Brebeuf, que René Goupil se promenant pres du village avec le Pere Iogues, & priaît Dieu tous deux ensemble, fut affommé d'vn coup de hache par vn Iroquois, qui venoit d'apprendre la mort de quelques-vns des siens tuez, au Fort de Richelieu, Que le

before with Father Jogues, among whom were two brothers of that great Joseph, known through the Relation of the Hurons, and by his own virtue. Both escaped from the band of the Iroquois, and came toward evening to the three Rivers, where by good fortune they found Father de Brebeuf, to whom they related plenty of news: that Father Jogues was still alive; that last year after his capture, though able to escape, he would not [242] do it, in order not to separate himself from the captive Hurons till after the combat; he baptized all the prisoners, who were expecting nothing but death, and longed only for Heaven. They said that immediately the Father and the two Frenchmen, Cousture and René Goupil,²⁸ received many blows with fists and clubs; but that the worst treatment which was dealt them was at their encounter with two hundred and fifty Iroquois, who were returning from their attack on Richelieu, where they lost five of their people, and several were wounded. Yet they were not bound while on the road, except at their entrance into the village, when they were all stripped to their shirts, and received many affronts and outrages,—their beards were plucked out, their nails were torn out, the tips of their fingers being afterward burned in calumets all red with fire. Father Jogues had his left thumb cut off, and they crushed with their teeth the index finger of his right hand, which nevertheless he uses a little at present. We were told they spared the lives of all the Hurons except two, who were burned; that the little Therese, the Seminarist [243] of the Ursulines, was much sought after in marriage; that she had lived near her uncle named Joseph, who is the one who, having escaped, was relating all these

Pere Iogue[s] voyant tomber René à ses pieds, se mist à genoux, & presenta sa teste à l'Iroquois, qui se contenta d'en auoir tué vn, que Guillaume Cousture dans le combat ne voulut pas s'enfuyr, ny se separer d'auec le Pere, que le Pere a demeuré tout l'hyuer, en la cabane d'un Capitaine Iroquois, sans auoir esté donné à personne, apres la prise contre leur coustume; & qu'ainsi il leur est tousiours libre de le faire mourir, qu'il a passé l'hyuer avec vn seul capot rouge pour tout habit, ayant neantmoins liberté d'aller aux trois Villages, consoler & enseigner [244] les Hurons & les captifs, que les Iroquois ne l'entendoient pas volontiers parler de Dieu, que Cousture a eu le pied gelé de froid, que deux Hollandois dôt l'un estoit monté à cheual; estoient venus au village, où estoit le pere Iogues, & auoient tasché de le rachep-ter: mais que les Iroquois n'auoient voulu y entendre, qu'un des Iroquois de cette bande auoit esté chargé d'une grande lettre par le pere Iogues, pour nous donner; que les Iroquois parloient de les ramener: mais que luy ny les autres n'en croyoient rien.

Voicy ce que Ioseph racontoit de foy mesme: ie priois Dieu continuellement disoit-il, au Pere Brebeuf, mes doigts me seruiroient de chapelet que ie parcourois tous les iours, ie faisois mon examen, & confessois mes pechez à Dieu, comme quand ie me confesse à vous autres, ie m'entretenois sans cesse avec Dieu, & luy parlois en mon cœur comme si nous eussions esté deux, qui eussent parlé ensemble, & ainsi ie ne m'ennuyois point, si quelquefois on me donnoit à faire festin, ie le faisois sans aucune ceremonie, [245] & les Iroquois me laissoient faire. Je

tidings to Father de Brebeuf. He said that René Goupil, walking near the village with Father Jogues,—both praying to God together,—was struck down with a blow of a hatchet by an Iroquois, who had just learned the death of some of his people, killed at the Fort of Richelieu; that Father Jogues, seeing René fall at his feet, fell on his knees and offered his head to the Iroquois, who was content with having killed one of them. Guillaume Cousture, in the combat, would not flee or separate himself from the Father; the latter abode all the winter in the cabin of an Iroquois Captain, without having been given to any one after the capture,—contrary to their custom,—and thus it is always free to them to kill him; he passed the winter with a single red cape for all his clothing. He had, nevertheless, liberty to go to the three Villages, to console and teach [244] the Hurons and the captives; the Iroquois did not willingly hear him speak of God. These Hurons said that Cousture had his foot frozen with cold; that two Hollanders, one of whom was mounted on horseback, had come to the village where father Jogues was, and had tried to ransom him, but that the Iroquois would not listen to it; that an Iroquois of that band had been charged with a long letter, by father Jogues, to give to us; that the Iroquois spoke of conducting them back, but that he and the others put no faith in it.

Here follows what Joseph related of himself: “I prayed to God continually,” said he to Father Brebeuf; “my fingers served me for a rosary, which I rehearsed every day. I made my examination, and confessed my sins to God, as when I confess to you; I conversed incessantly with God, and spoke to him in my heart as if we had been two who had talked

connois bien que Dieu m'a sauué la vie: car ayant esté donné à des gêts qui n'auoient pas affez de moyens pour me sauuer la vie, donnant des presents selon nostre coustume, il fist qu'ils ne m'accepterent pas, & que ie fus pour la seconde fois donné à vn autre qui auoit le moyen & la volonté de me deliurer de la mort. Si tost que ie pensois auoir peché, i'allois trouuer le Pere Iogues pour m'en confesser. Pour ce qui est du Pere, disoit-il, il fait ses prieres tout ouuertement: mais pour nous il nous disoit que nous priaillions tous bas, que les Iroquois n'auoiēt pas encore de l'esprit. Le Pere, adioustoit-il, leur parle de Dieu: mais ils ne l'escoutent pas, il n'a qu'un petit liure de prieres & Cousture l'autre, il adiousta encor qu'il auoit esté deux fois à l'habitation des Flamands, & son frere quatre fois, d'où il racontoit beaucoup de choses de leur traittes, maisons &c. Mais ce qu'il auoit remarqué sur tout, c'est que comme on luy eut donné à manger, & qu'il eut fait le signe de la Croix, vn Hollandois luy dist que cela [246] n'estoit pas bien: & en effect, dist-il, ils ne le font pas comme vous, ils petunent & boient sans cesse, i'attendois dit-il, au soir qu'ils allassent prier Dieu ensemble, comme vous faictes: mais il n'y venoient point; voila ce que Ioseph raconte.

Reuenons à la bande de nos Iroquois d'où il s'estoit eschappé avec son frere, & vn autre troisieme qui arriua peu apres, les Iroquois ne voyant plus les trois Hurons, & se doutants de ce qui estoit, qu'ils s'estoiēt retirez aux trois riuieres, creurēt estre descouuerts & s'en retournerent en leur pays: mais en mesme temps d'autres leur succederent dans le mesme lac S. Pierre

together, and thus I was not weary. If sometimes they gave me wherewith to make a feast, I did so without any ceremony, [245] and the Iroquois let me do it. I know well that God has saved my life; for, having been given to people who had not sufficient means to save my life, by giving presents according to our custom,—he caused that they did not accept me, and that I was, for the second time, given to another, who had the means and the wish to deliver me from death. As soon as I thought I had sinned, I went to find Father Jogues in order to confess. As regards the Father," he said, "he offers his prayers quite openly; but as for us, he told us that we should pray quite low,—that the Iroquois had as yet no sense. The Father," he added, "speaks to them of God: but they do not listen to him; he has only one little book of prayers, and Cousture the other." He added withal, that he had been twice at the habitation of the Flemings, and his brother four times; whence he related many things of their trade, houses, etc. But what he had remarked above all was that, when they had given him to eat, and he had made the sign of the Cross, a Hollander said to him that that [246] was not well; "And, in fact," he said, "they do not do so, like you. They smoke and drink without ceasing. I was expecting," said he, "that in the evening they would go to pray to God together, as you do, but they did not come to that." That is what Joseph relates.

Let us return to the band of our Iroquois from which he had escaped with his brother, and a third who arrived shortly after. The Iroquois, no longer seeing the three Hurons, and suspecting what the matter was,—that they had withdrawn to the three

au dessus des trois riuieres: en forte que les Hurons qui s'estoient fauuez à Mont real, & qui descëdoient aux 3. riuieres, furët derechef rencôtrez & pourfuiuis: mais il pleust à Dieu les deliurer quoy qu'avec des peines infinies: car la plus part quittant leur canots, se ietterent dans les bois, & vinrët tous nuds aux trois riuieres par des chemins effroyables: quelques autres Hurons captifs des années precedentes qui [247] estoient avec ces dernieres bandes d'Iroquois, s'eschapperent & vinrent aux trois riuieres, & confirmerent tout ce que leurs compagnons auoient dit, nommement qu'on parloit dans le pays, d'amener le Pere Iogues, & le rendre aux François: mais comme on cognoist la perfidie des Iroquois, personne n'en croyoit rien. Monsieur le Gouverneur pourtant qui fouhaittoit la deliurance du Pere, & la paix, si elle estoit raisonnable, equippa quatre chaloupes, & s'en alla preparé pour la guerre ou la paix, aux trois riuieres; & de là au Fort de Richelieu pour voir si les Iroquois se presenteroient ou sur la riuiere ou deuant les habitations: mais rien ne parut, si tost qu'ils apperceuoient les chaloupes, ils entroient plus auant dans les bois, & les chaloupes passées, ils retournoient sur le bord de l'eau, guettoient les Algonquins & Hurons. Monsieur le Gouverneur mettoit souuent pied à terre pour remarquer leur trace, & voir s'il en rencontreroit quelque troupe dans leurs Forts accoustumez, pour les y attaquer. A deux lieues au dessus de Riche-lieu, [248] il trouua vn chemin fait de nouveau dās le bois qui tenoit enuiron deux lieues, par où les Iroquois trauerfoient & couppoient vne pointe de terre pour venir de leur riuiere dans celle

rivers,—believed they were discovered, and returned to their country. But, at the same time, others succeeded them in the same lake of St. Pierre, above the three rivers; so that the Hurons who had escaped to Mont real, and who were coming down to the 3 rivers, were again met and pursued. But it pleased God to deliver them, though with infinite hardships; for most of them, leaving their canoes, rushed into the woods and came all naked to the three rivers, by frightful roads. Some other Hurons, captives of former years, who [247] were with these latter bands of Iroquois, escaped and came to the three rivers, and confirmed all that their companions had said,—especially that there was talk in the country of bringing hither Father Jogues and restoring him to the French; but, as the treachery of the Iroquois is known, no one believed a word of it. Monsieur the Governor, however, who desired the Father's deliverance, and peace if it were reasonable, equipped four shallops and went, prepared for war or peace, to the three rivers, and thence to the Fort of Richelieu, in order to see if the Iroquois would present themselves on the river or before the habitations. But nothing appeared; as soon as they perceived the shallops, they entered further within the woods; and, the shallops having passed, they returned to the edge of the water, and kept watch on the Algonquins and Hurons. Monsieur the Governor often landed, in order to examine their trail, and to see if he might encounter some band of them in their customary Forts, in order to attack them there. Two leagues above Riche-lieu [248] he found a road newly made in the woods, which extended about two leagues, whereby the Iroquois traversed and cut off a point of land in

de S. Laurens, portants leur canots & bagage sur leurs épaules, & ne point passer devant le Fort de Riche-lieu. Si Monsieur le Gouverneur eust eu les soldats qu'il esperoit de France, il eust sans doute donné jusques dedans le pays des Iroquois, avec 200. ou 300. Algonquins & Montagnets qui s'offroient à luy faire compagnie, & ie croy que c'eust esté avec un tres bon effect, & qu'il eust cōtrainct ces Barbares orgueilleux à une paix honneste, ou les eust entiere-ment domtez. Il ne faut pas que ce que j'ay dit cy-dessus, donne de la terreur extraordinaire: quand les Iroquois ont rencontré de la résistance, ils ont lâché le pied aussi tost, ou plustost que les autres. Les Algonquins étant en nombre raisonnable les ont fait souvent trembler & fuyr. Reuenons à leurs courses de cette année, nonobstant lesquelles les Algonquins ne laissoient pas d'aller à la chasse, [249] ils ne peuvent se passer de ces exercices sans mourir de faim, la terre ne leur dōne pas encore assez, il vaut autant, disent-ils, mourir de la main ou du fer des Iroquois, que d'une cruelle faim. Le 30. Juillet sept ieunes Algonquins allerent à la chasse vers Mont-real, ils estoient quasi tous Chrestiens, ils rencontrerent deux canots Iroquois, l'un desquels, où il y auoit douze hommes, courut incontinent sur eux: ces bons ieunes hommes ne s'espouuanterent point; le Pere le ieune leur auoit dit en partant, si vous fuyez la mort, vous la trouuez, si vous la cherchez, elle vous fuyra: recommandez-vous à Dieu si vous rencontrés les ennemis: ils se feruent de ce conseil, ils prient Dieu fermement en leur cœur, & nagent droit tant qu'ils peurent vers les Iroquois qui deschargent sur eux, dix

order to come from their river into that of St. Lawrence, bearing their canoes and baggage on their shoulders, and not to pass before the Fort of Richelieu. If Monsieur the Governor had had the soldiers for whom he was hoping from France, he would no doubt have proceeded even into the country of the Iroquois, with 200 or 300 Algonquins and Montagnais who offered themselves to keep him company; and I believe that this would have produced a very good effect, and that he would have constrained those proud Barbarians to an honest peace, or have entirely subdued them. What I have said herein above, need not give extraordinary terror; when the Iroquois have encountered resistance, they have given way as soon as, or sooner than, the others. The Algonquins, being in reasonable number, have often made them tremble and flee. Let us return to their incursions of this year, notwithstanding which the Algonquins failed not to go to the chase; [249] they cannot forego that exercise without dying from hunger. The land does not yet yield enough for them; "As well," they say, "die by the hand, or by the iron of the Iroquois, as of a cruel hunger." The 30th of July, seven young Algonquins went to the chase toward Mont-real,—they were nearly all Christians; they encountered two Iroquois canoes, one of which, in which there were twelve men, ran straightway upon them. These good young men were not frightened; Father le Jeune had said to them on leaving: "If you flee death, you will find it; if you seek it, it will flee from you. Commend yourselves to God, if you meet the enemy." They observe this counsel,—they pray to God fervently in their hearts, and paddle with all their might straight toward the Iro-

ou douze coups d'arquebuze, fans autre effect que de percer vn canot & bleffer vn Algonquin par le pied; les Algonquins s'aduancent tousiours & deschargent deux ou trois arquebuses qu'ils auoient, & renuerfent deux Iroquois bleffez à mort dans leur cannot, & les [250] contraignent de se mettre tous à terre, & de se retirer, si ces Ieunes Algonquins eussent eu de la pouldre pour continuer & pourfuiure dauantage, ils eussent tué la plupart de la bande, mais nous auons tousiours eu peur d'armer trop les Sauvages; pleuſt à Dieu que les Holandois eussent fait le meſme, & ne nous eussent pas forcez à donner des armes meſmes à nos Chrestiens: car iufques à present on n'en a traitté qu'à ceux-là.

Le 15. d'Aouſt vingt Algonquins partirent des trois riuieres, pour aller à la chaffe vers Richelieu, eſtant dans le lac de S. Pierre, à ſept ou huit lieux de l'habitation, à l'emboucheure d'une riuere appellée ſainct Francois, ils ſe diuiſerent en deux bandes pour chaffer mieux, l'une qui eſtoit compoſée de douze, rencontre incontinent vingt Iroquois bien armés, les voila aux priſes, premierement avec les arquebuses, les Iroquois en auoient au double, puis avec l'eſpée, enfin avec le couſteau: quelques-vns de part & d'autre ſont tuez, les Algonquins ſe voyants plus foibles, prennent la fuitte: trois avec vn Huron qui ſe [251] trouua en leur compagnie, ſont faits priſonniers, ils en bruſlerent vn, Dieu fiſt la grace à 2. autres qui eſtoient Chreſtiens de ſ'eſchapper, ils nous rapportèrent que les Iroquois eſtoient quaſi tous bleffez, & quelques vns à mort, à meſme temps que cela ſe paſſoit dans le lac de S. Pierre, il y auoit 2. autres.

quois, who discharge upon them ten or twelve arquebus shots, without other effect than to pierce one canoe and to wound one Algonquin in the foot. The Algonquins continually advance, and discharge two or three arquebuses that they had; they prostrate two Iroquois, wounded to death in their canoe, and [250] constrain them all to go ashore and retreat. If these Young Algonquins had had powder to continue and pursue further, they would have killed most of the band; but we have always been afraid to arm the Savages too much. Would to God that the Hollanders had done the same, and had not compelled us to give arms even to our Christians,—for hitherto, these have been traded only to the latter.

The 15th of August, twenty Algonquins left the three rivers in order to go to the chase toward Richelieu. When in the lake of St. Pierre, seven or eight leagues from the settlement, at the mouth of a river called saint François, they separated themselves into two bands, in order to hunt better. The one, which was composed of twelve, straightway encounters twenty Iroquois, well armed; then they were in close conflict,—first with the arquebuses, of which the Iroquois had twice as many, then with the javelin, finally with the knife. Some on both sides were killed; the Algonquins, seeing themselves weaker, took flight; three, with a Huron who [251] happened to be in their company, were made prisoners. They burned one of these; God granted the favor to 2 others, who were Christians, to escape. They reported to us that the Iroquois were nearly all wounded, and some, to death. At the same time when that was occurring in the lake of St. Pierre, there were 2 other bands of Iroquois, who were

troupes d'Iroquois qui rodoiēt autour du Fort de Riche-lieu ils auoient avec eux vn Huron captif, mais Iroquois d'affection, celuy cy se mist feul dās vn canot, & s'aduança vers le Fort, & demanda à parler: on le reçoit, on le fait entrer, on luy demāde qui il est & ce qui l'ameine, il respond qu'il est Iroquois, & qu'il veut traitter de paix pour luy & pour ses compagnons, il presente quelques castors à cet effect: on luy demande s'il a nouuelle du Pere Iogues, il tire vne lettre de sa part & la presente, puis demande à s'en retourner, on luy dit que la lettre s'adresse à Mr. le Gouuern. qui est à Kebec, ou aux 3. riuieres, & qu'il faut qu'il attēde respōce, il demāde qu'ō tire vn coup de canō, ce qu'ō fist & incōtinēt ses camarades paroissent en 3. ou 4. canots: ils nagent toujours pour [252] venir vers le Fort, on leur crie qu'ils s'arrestēt par trois ou quatre fois; à quoy n'obeyfant point, on tire sur eux: ce qui les contraignit de se mettre à terre, & s'enfuyr dans les bois abandonnants leur canots & bagage, on ne sçait point s'ils ont esté tués ou bleffés.

Peu de iours apres, vne troupe d'environ 100. Iroquois parut au mesme lieu dans vnze grāds canots, ils auoient passé au deffus Mont-real, y estoient demeurez plusieurs iours en embusches, s'estoient presentez deuant l'habitation, & sous couleur de quelque signe de paix, auoient tasché d'attirer près d'eux quelques Algonquins de la nation d'Iroquet, qu'on auoit enuoyé parlementer de loing, sur lesquels ils deschargerent en trahison plus de cent coups d'arquebuse: mais graces à Dieu sans effect, ils estoient depuis descendus à Richelieu où se voyans descouverts, ils se reti-

prowling about the Fort of Riche-lieu; they had with them a captive Huron, but an Iroquois by affection. The latter took his place alone in a canoe, and advanced toward the Fort, and requested to speak; they receive him,—they have him enter, they ask him who he is, and what brings him. He answers that he is an Iroquois, and that he wishes to treat of peace for himself and for his companions; he presents some beavers with this object. They ask him if he has news of Father Jogues; he draws forth a letter from him and presents it, then asks to return. They tell him that the letter is addressed to Monsieur the Governor, who is at Kebec or at the 3 rivers, and that he must wait for an answer; he requests that they fire a cannon shot, which is done, and straightway his comrades appear in 3 or 4 canoes. They paddle steadily, in order to [252] come toward the Fort; they are hailed to stop, three or four times,—which not obeying, they are fired upon; that constrained them to go ashore, and flee into the woods, abandoning their canoes and baggage; it is not known whether they were wounded or killed.

Not many days later, a band of about 100 Iroquois appeared at the same place, in eleven great canoes; they had crossed above Mont-real, had remained there several days in ambush, and had presented themselves before the settlement. There, under pretext of some sign of peace, they had essayed to attract near them some Algonquins of the Iroquet nation, who had been sent to parley at a distance, upon whom they treacherously discharged more than a hundred arquebus shots,—but, thanks to God, without effect. They had afterward come down to Richelieu, where, seeing themselves discovered,

rerent. Voicy la coppie de la lettre du Pere Iogues escrite des Iroquois, que ce Huron dont i'ay parlé, apporta & dōna à Monsieur de Champ-flour: elle s'adresse à Monsieur le Gouverneur, [253] c'est vn grand dommage que les trois autres qu'il nous escriuoient auparauant ont esté perduës.

Monsieur, voicy la 4. que i'escris depuis que ie suis aux Iroquois. Le temps & le papier me manquent, pour repeter icy ce que ie vous ay desia mandé tout au long, Cousture & moy viuons encor. Henry (c'est vn de ces deux ieunes hommes qui furent pris à Mont-real) fut amené la veille de sainct Iean, il ne fut pas chargé de coups de baston à l'entrée du village comme nous, ny n'a point eu les doigts coupez cōme nous; il vit & tous les Hurōs amenez avec luy dans le pays; foyez sur vos gardes par tout, tousiours nouuelles troupes partent, & faut se persuader que iusques dās l'Automne, la riuere n'est sans ennemis, il y a icy pres de trois cents arquebuses, sept cent Iroquois: ils sont adroits à les manier, ils peuuent arriuer aux trois riuieres par diuers fleuves, le Fort de Richelieu leur donne vn peu plus de peine, mais ne les empesche pas tout à faict. Les Iroquois disent que si ceux qui ont pris & tué les François à Mont-real, [254] eussent sceu ce que vous avez faict en retirant le Sokokiois que vous avez deliuré des mains des Algonquins, ils n'eussent pas faict cela, ils estoient partis au milieu de l'hyuer, & deuant que la nouvelle en vint: Neantmoins tout fraichement il est party vne troupe, & l'homme de Mathurin (le Pere Brebeuf le cognoist bien) y est, & conduit la bande comme à nostre prise de l'an passé. Cette troupe desire &

they retreated. Here follows a copy of the letter from Father Jogues, written from the Iroquois, which that Huron of whom I have spoken, brought and gave to Monsieur de Champ-flour: it is addressed to Monsieur the Governor. [253] It is a great pity that three others, which he wrote to us previously, have been lost.

“Monsieur, here is the 4th that I have written since I am with the Iroquois. Time and paper fail me to repeat here what I have already conveyed to you at great length. Cousture and I are still living. Henry (one of those two young men who were taken at Mont-real) was brought here the eve of saint John's day. He was not loaded with blows from clubs at the entrance to the village, like us, nor has he had his fingers cut, like us; he lives, and all the Hurons brought with him into the country. Be on your guard everywhere; new bands are always leaving, and we must persuade ourselves that, until the Autumn, the river is not without enemies. There are here nearly three hundred arquebuses, and seven hundred Iroquois; they are skilled in handling them. They can arrive at the three rivers by various streams; the Fort of Richelieu gives them a little more trouble, but does not hinder them altogether. The Iroquois say that if those who took and killed the French at Mont-real [254] had known what you have done,—in redeeming the Sokokiois whom you delivered from the hands of the Algonquins,—they would not have done that; they had started in the midst of the winter, and before the news of it came. Nevertheless, quite recently there has departed a band, and the man of Mathurin (Father Brebeuf knows him well) is in it, and leads the band, as at

a deſſein de prendre des François, auffi bien que des Algonquins, que noſtre conſideration n'empêche de faire ce qui eſt à la gloire de Dieu. Le deſſein des Iroquois autant que ie peux voir, eſt de prendre s'ils peuuent tous les Hurons, & ayant mis à mort les plus conſiderables, & vne bonne partie des autres, ne faire des deux qu'un ſeul peuple & vne ſeule terre. J'ay vne grande compaſſion de ces pauvres gents, dont pluſieurs ſont Chreſtiëns, les autres Catecumenes, & diſpoſez au baptême: quand eſt-ce qu'on apportera remede à ces mal-heurs? quand ils ſeront tous pris? J'ay receu pluſieurs lettres des Hurons [255] avec la Relation priſe auprès de Mont-real. Les Hollandois nous ont voulu retirer: mais en vain: ils taſchent de le faire encor à preſent, mais ce ſera encor comme ie croy avec la meſme iſſuë. Je me confirme de plus en plus à demeurer icy tant qu'il plaira à Noſtre Seigneur, & ne m'en aller point, quand meſme l'occaſion ſ'en preſenteroit. Ma preſence conſole les François Hurons & Algonquins. J'ay baptifé plus de ſoixante perſonnes, pluſieurs deſquels ſont arriuez au Ciel. C'eſt là mon vnique conſolation & la volonté de Dieu, à laquelle tres volontiers ie conioiëts la mienne. Je vous ſupplie de recommander qu'on faſſe des prieres, & qu'on diſe des meſſes pour nous, & ſur tout pour celui qui deſire eſtre à iamais.

MONSIEVR,

Votre tres-humble ſeruiteur Iſaac
Iogues de la Compagnie de
IESVS.

Du village des Iroquois le 30.

Iuin 1643.

our capture last year. This troop desires and purposes to take some French, as well as Algonquins. Let not regard for us prevent from doing that which is to the glory of God. The design of the Iroquois, as far as I can see, is to take, if they can, all the Hurons; and, having put to death the most considerable ones and a good part of the others, to make of them both but one people and only one land. I have a great compassion for these poor people, several of whom are Christians,—the others Catechumens, and ready for baptism; when shall a remedy be applied to these misfortunes? when they shall all be taken? I have received several letters from the Hurons, [255] with the Relation taken near Mont-real.²⁴ The Dutch have tried to ransom us, but in vain; they are still endeavoring to do so at present, but it will again be, as I believe, with the same result. I become more and more resolved to dwell here as long as it shall please Our Lord, and not to go away, even though an opportunity should present itself. My presence consoles the French, the Hurons, and the Algonquins. I have baptized more than sixty persons, several of whom have arrived in Heaven. That is my single consolation, and the will of God, to which very gladly I unite my own. I beg you to recommend that prayers be said, and that masses be offered for us, and above all for the one who desires to be forever,

MONSIEUR,

Your very humble servant, Isaac
Jogues, of the Society of
JESUS.

“ From the village of the Iroquois, the 30th
of June, 1643.”

[256] Cette lettre a plus de suc que de paroles, la tiffure en est excellente quoy que la main qui en a formé les caracteres, soit toute déchirée, elle est composée d'un stile plus sublime que celui qui sort des plus pompeuses écoles de la Rhetorique: mais pour mieux cognoître les richesses de celui qui la tracées, il en faut considerer la pauvreté. Quelques Hurons faits prisonniers avec ce bon Pere, s'estans saués ce printemps dernier des mains des Iroquois, nous ont fait concevoir la riche liberté de ce pauvre captif, & nous voulans depeindre les bassesses où les hommes l'ont ietté, nous ont donné une belle idée de ses grandeurs. Les Iroquois l'ayant pris le 2. iour d'Aoust 1642. le traînerent en leur pays avec des cris & des huées de Demons, qui emportent leur proye, il fut salué de cent bastonnades à l'entrée de la Bourgade, où il fut premierement conduit: il n'y eut fils de bonne mere qui ne iettast la patte ou la griffe sur cette pauvre victime: les uns le frappaient à grands coups de cordes, d'autres à coups de bastons, les uns luy tiroient & [257] emportoient les cheveux de la teste, les autres par derision luy arrachotent le poil de la barbe: une femme, ou plustost une Megere, luy prend le bras & luy coupe, ou plustost luy scie avec un cousteau, le poulce de la main gauche: elle fait un cerne & s'en va rechercher la iointure, avec moins d'industrie: mais avec plus de cruauté qu'un boucher n'en exerceoit sur une beste morte: bref elle luy descharne & enleue tout le gros du poulce, un autre luy mord un des doigts de la main droite, offence l'os, & rend ce pauvre doigt perclus & inutile, d'autres luy arrachent les ongles, puis mettent du feu sur l'extrémité de ces pauvres doigts, despoüillés, pour rendre

[256] This letter contains more substance than words; its construction is excellent, although the hand which formed its characters is all torn; it is composed in a style more sublime than that which proceeds from the most pompous schools of Rhetoric; but in order better to understand the riches of him who traced it, one must consider his poverty. Some Hurons, made prisoners with this good Father, having escaped this last spring from the hands of the Iroquois, have given us an idea of the rich liberty of this poor captive; and, wishing to depict to us the abasement into which men have thrown him, have given us a noble idea of his grandeur. The Iroquois, having taken him the 2nd day of August, 1642, dragged him into their country, with the shouts and hootings of Demons who carry off their prey. He was greeted with a hundred beatings at the entrance to the Village where he was first conducted; there was no good mother's son who did not fling his paw or claw on this poor victim,—some struck him with heavy blows of cords, others with blows of sticks; some pulled and [257] carried away the hair of his head; others, in derision, tore out the hair of his beard. A woman, or rather a Megea, takes his arm and cuts off, or rather saws off, with a knife the thumb of his left hand; she cuts a gash, and goes in quest of the joint, with less skill, but with more cruelty than a butcher exercises upon a dead beast; in short, she lacerates and removes the whole mass of the thumb. Another bites one of the fingers of his right hand, injures the bone, and renders that poor finger crippled and useless; others tear out his nails, then put fire on the end of those poor fingers,—laid bare, in order to render the martyrdom more keenly

le martyr plus fenfible. A tous ces maux le pauvre Pere n'eust point d'autre Medecin, ny d'autre Chirurgien, que la patience, point d'autre vnguent que la douleur, point d'autre enueloppe que l'air, qui enuironnoit fes playes : ce n'est pas tout, ces Barbares luy arrachent fa foutane, ils le despoüillēt, & pour couvrir fa nudité, luy iettent vn bout d'une vieille peau, chargée de faleté & de puanteur, il s'en couvre la moitié [258] du corps, il a les pieds & les iambes nuës, les bras nuds, la teste nuë : il a pour maison des écorces, la terre est son lit, & son matelas ; le bout d'une peau ou d'un capot qui luy sert de robe, pēdant le iour, luy sert encor de couverture pendant la nuit ; son viure n'est pour l'ordinaire cōposé que d'un peu de farine de bled d'Inde bouillie dās l'eau sans fel ; ses oreilles sōt battuës de mille gaufferies, de mille brocards, & de mille iniures, que ces Barbares vomissent contre les François, & cōtre les Sauvages Chrestiens, & contre nos alliez. Prends courage, mon nepveu, luy dira vn Capitaine, en se gauffant, ne t'afflige point, tu verras biē tost icy quelques-vns de tes freres, qui te viendront tenir compagnie. Nos guerriers ont enuie de manger de la chair des François, tu en pourras goustier avec nous : voila comme on nous a depeint ce Martyr vivant, ce Cōfesseur souffrant, cēt homme riche dās l'extreme pauvreté, ioyeux & content dans le pays des douleurs, & de la tristesse : en vn mot ce Iesuitte vestu à la Sauvage, ou plutoit à la sainct Iean Baptif[t]e : ruminons ie vous prie ces paroles : [259] *Que nostre confideration (dit-il) n'empesche point de faire ce qui est a la gloire de Dieu.* C'est à dire, n'ayez point d'esgard à ma vie, regardez moy, comme vn hōme

felt. For all these pains, the poor Father had no other Physician or other Surgeon than patience; no other salve than pain, no other cover than the air which surrounded his wounds. This is not all,—those Barbarians tear off his cassock; they strip him, and, to cover his nakedness, throw at him a bit of an old skin, charged with filth and stench. He covers half [258] of his body with it; he has his feet and his legs bare, his arms bare, his head bare. He has for house some pieces of bark; the earth is his bed and his mattress; a fragment of skin, or of a cape, which serves him as robe during the day, still serves him as cover during the night. His living, as a rule, is composed only of a little meal of Indian corn, boiled in water without salt. His ears are assailed with a thousand jeers, a thousand taunts, and a thousand insults,—which those Barbarians vomit against the French, against the Christian Savages, and against our allies. “Take courage, my nephew,” a Captain will say to him, jeering; “be not grieved, thou wilt soon see some of thy brothers here, who will come to keep thee company. Our warriors desire to eat of the flesh of the French,—thou wilt be able to taste it with us.” Behold how they have depicted to us this living Martyr, this suffering Confessor, this man rich in extreme poverty, joyful and contented in the land of pains and sadness,—in a word, this Jesuit clothed like a Savage, or rather like saint John the Baptist. Let us meditate, I beg you, upon these words: [259] *Let not regard for us (he says) prevent from doing that which is to the glory of God.* That is to say, “Have not regard for my life; regard me as a man already dead. I know well that if you illtreat the Iroquois, I am murdered,—I no longer account myself among

desia mort: ie sçay bien que si vous traitez mal les Iroquois, ie suis massacr  , ie ne me conte plus entre les viuans; ma vie est    Dieu, faites tout ce que vous iugerez de plus    propos, pour sa gloire. Que Iesus-Christ est puissant d  s vn bon c  ur! sa bont   ne se laisse pas vaincre, elle fait gloire de triompher dans le plus grand abandon. *Je me confirme de plus en plus (adiouste-il)    demeurer icy, tant qu'il plaira    nostre Seigneur, &    ne m'en point aller, quand mesme l'occasion s'en presenteroit:* Que cette generosit   est agreable    Dieu! c  t homme dont tous les sens n'ont que des obiets de douleur, dit qu'il ne se saueroit pas quand il le pourroit faire. *Ma presence (poursuit-il) console les Fran  ois, les Hurons & les Algonquins.* Il y a deux Fran  ois captifs avec ce bon Pere, quantit   de Hurons, & quantit   d'Algonquins, dont quelques-vns sont Chrestiens, & les autres ont enuie de l'estre: voudriez-vous bien que ce [260] c  ur plein de feu, que ce Pasteur plein d'amour abandonnast ses o  aillles: certes il n'est point larron, ny mercenaire: pour commettre vne si grande perfidie, encore que ces paroles nous aient tir   les larmes des yeux, elles n'ont pas laiss   d'augmenter la ioye de nostre c  ur: il y en a qui luy porte plus d'enuie que de compassion, quitter les creatures pour Dieu, ce n'est pas vn mauvais change. *I'ay Baptis   plus de soixante personnes.* Nous croyons que ce sont des Hurons, & des Algonquins ses concaptifs, & peut-estre encore quelques petits enfans Iroquois mourans, qui prient Dieu dans les cieux, pour leurs parens, *c'est l   mon unique consolation, & la volont   de Dieu,    laquelle tres volontiers ie conioints la mienne.* Voicy de riches paroles! mais encore qui pourroit consoler ce pauvre Pere, sinon

the living. My life is God's; do all that you shall judge most suitable for his glory." How powerful is Jesus Christ in a pious heart! His goodness does not allow itself to be vanquished, it makes a glory of triumphing in the greatest desolation. *I become more and more resolved* (he adds) *to dwell here as long as it shall please our Lord, and not to go away, even though the opportunity should present itself.* How agreeable is such generosity to God! This man, all whose senses have nothing but objects of pain, says that he would not escape though he could do so. *My presence* (he continues) *consoles the French, the Hurons, and the Algonquins.* There are two captive Frenchmen with this good Father, many Hurons, and many Algonquins,—some of whom are Christians, and the others desire to be: would you, indeed, that this [260] heart full of fire, that this Pastor full of love, should abandon his sheep? Surely he is not a thief or hireling, to commit so great a treachery. Although these words have drawn the tears from our eyes, they have not failed to augment the joy of our hearts: there is one of us who feels toward him more envy than compassion; to give up creatures for God, is not a bad exchange. *I have Baptized more than sixty persons.* We suppose that these are Hurons and Algonquins, his fellow captives; and perhaps further, some little Iroquois children, dying, who pray to God in the heavens for their parents,—*that is my single consolation, and the will of God, to which very gladly I unite my own.* These are glorious words! But moreover, who could console this poor Father, if not the one who alone is left for him, and whom the whole Universe cannot ravish from him! The two Frenchmen who are with the Father give us astonishment,—that one, espe-

celuy qui luy est resté feul, & que tout l'Vniuers ne luy sçauroit raur! Les deux François qui font avec le Pere, nous donnent de l'estonnement, celuy notamment qui se nomme Guillaume Cousture: ce ieune homme se pouuoit sauuer: mais la penſee luy en estant venuë, non, dit-il, ie [261] veux mourir avec le Pere, ie ne le sçauois abandonner, ie souffriray volontiers le feu & la rage de ces tygres, pour l'amour de Iesus-Christ, en la compagnie de mon bon Pere, c'est parler en homme vraiment fidelle, aussi ne s'estoit-il pas ietté dans ces dangers, pour aucune consideration temporelle. La lettre porte qu'il estoit party des Iroquois, vne troupe conduite par l'homme de Mathurin, c'est à dire par vn Huron pris des Iroquois, & qui a perdu l'affection de son pays, & de ses compatriotes, aufquels il fait la guerre maintenant, comme il ſçait les endroits où ils doiuent passer, il les va attendre & surprendre au passage, ce fut ce miserable renié, qui deffit les Hurons, avec lesquels le Pere se rencontra, on l'appelle l'homme de Mathurin, pour ce qu'il ramena des Hurons, deuant qu'il fut pris des Iroquois, vn braue ieune homme qui portoit ce nom, lequel apres s'estre bien comporté avec nos Peres, en ce bout du monde, est repassé en France, pour se donner à Dieu, dans le sainct Ordre des Reuerends Peres Capucins, où il à fait profession.

[262] Au reste cette lettre estoit escripté partie en François, partie en Latin partie en langue Sauvage, afin que si elle tomboit entre les mains de quelque autre, que de celuy auquel elle s'adreffoit, il ne pût aisément descouurir les bons aduis que le Pere nous donne.

Monsieur le Gouverneur qui estoit aux trois Ri-

cially, who is named Guillaume Cousture. This young man was able to escape; but the thought of it having come to him,—“No,” he says, “I [261] wish to die with the Father; I cannot forsake him; I will gladly suffer the fire and the rage of these tigers, for the love of Jesus Christ, in the company of my good Father.” That is speaking like a truly faithful man, as, indeed, he had not thrown himself into these dangers for any temporal consideration. The letter states that there had started from the Iroquois a band led by the man of Mathurin,—that is to say, by a Huron taken by the Iroquois, who has lost affection for his country and his fellow countrymen, on whom he now makes war. As he knows the places where they are to pass, he goes to await and surprise them at the passage; it was this miserable renegade who defeated the Hurons with whom the Father happened to be. They call him “the man of Mathurin,” because he brought back from the Hurons, before he was taken by the Iroquois, a worthy young man who bore that name; who, after having well conducted himself with our Fathers in this end of the world, crossed back to France, in order to give himself to God in the holy Order of the Reverend Capuchin Fathers, wherein he has made profession.

[262] Furthermore, this letter was written partly in French, partly in Latin, partly in the Savage tongue, so that if it fell into the hands of some one else than the one to whom it was addressed, he could not easily discover the good counsel which the Father gives us.

Monsieur the Governor, who was at the three Rivers, made answer to the letter of Father Jogues; I wrote to him also, quite at length, and sent Father

uieres, fist responce à la lettre du Pere Iogues, ie luy escriuis aussi bien au long, & enuoyay le Pere Brebeuf à Richelieu, pour conferer avec ce Huron sur son retour aux Iroquois: mais le pauvre homme nous mist en vne nouvelle peine bien grande: car craignant que les Iroquois dans le pays ne le prissent pour espion, & pour auoir quelque intelligence avec nous, il declara tout net, qu'il ne retourneroit plus aux Iroquois: mais aux Hurons: & n'y eust moyen de luy persuader autre chose: si bien que nous demeurasmes priuez de cette consolation; & le Pere Iogues encore plus que nous n'ayant aucune responce, ny nouvelle de nostre pays, & peut-estre en danger [263] d'estre mis à mort, sur le soupçon que les Barbares auront, qu'on aura fait quelque mal au Huron captif, qui estoit de leur bande. L'espere pourtant que nostre bon Dieu qui l'a conserué iusques icy, continuera ses misericordes, & se seruira de la vertu de ce Pere, pour le salut de ces peuples, & pour quelque bon effect, que sa diuine prouidence cognoist.

Brebeuf to Richelieu in order to confer with that Huron about his return to the Iroquois. But the poor man placed us in a new difficulty, a very great one,—for, fearing lest the Iroquois in the country should take him for a spy, and for having some intelligence with us, he declared very plainly that he would return no more to the Iroquois, but to the Hurons; and there was no way of persuading him to anything else. Consequently, we remained deprived of that consolation, and Father Jogues still more than we,—having no answer or news from our country, and perhaps in danger [263] of being put to death upon the suspicion which the Barbarians will have, that some harm may have been done to the captive Huron who was of their band. I hope, however, that our good God, who has preserved him hitherto, will continue his mercies, and will employ this Father's virtue for the salvation of these peoples, and for some good result which his divine providence knows.

NOTES TO VOL. XXIV

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 43).— Cf. the two prayers in Montagnais given by Le Jeune in vol. vii., pp. 152–157. See also Trumbull's valuable contribution to Algonkin comparative grammar, "Notes on Forty Versions of the Lord's Prayer in Algonkin Languages," *Amer. Philol. Soc. Trans.*, 1872 (Hartford, 1873), pp. 113–218.

2 (p. 47).— The falls of Montmorency are at the mouth of Montmorency River, nine miles below Quebec; they are about 250 feet in height, but only 50 wide. Electric light and power for the city of Quebec are derived from this cataract. It was named by Champlain (1608), probably for Henri de Montmorency, constable of France.

3 (p. 53).— This man was baptized at Quebec, Nov. 4, 1640, by Le Jeune. For description of the baptismal register at Sillery, see vol. xx., *note* 10.

4 (p. 61).— Numerous settlements had been begun in Maine, by this time,— Piscataqua (Kittery) and Monhegan Island, 1622; Saco, 1623; Sagadahoc, Damariscotta, and Pemaquid, probably about the same time. Robert Gorges in 1624 established a colony at Agamenticus (York). Two years later a trading post was located at Penobscot (Castine); and, in 1628, one on the Kennebec, not far from Casco Bay.

5 (p. 85).— Guillaume Tronquet was Montmagny's secretary, probably during most of the latter's term as governor. He is also mentioned as exercising the functions of a notary at Quebec, in 1644–46.

6 (p. 113).— For location of Arenté (Aronté) see vol. x., *note* 23.

7 (p. 117).— Jean le Sueur, a secular priest, came to Canada in 1634, with Giffard (vol. vi., *note* 8); his other title was derived from a parish in Normandy, which he had served, Saint Sauveur de Thury. In 1645–46, he was missionary at Côte de Beaupré, and later officiated in the chapel at Côteau Ste. Geneviève. In March, 1646, he became joint proprietor, with Jean Bourdon, of the fief St. Francis (vol. xi., *note* 11). The *Journ. des Jésuites* frequently

mentions him, up to 1660. One of the suburbs of Quebec is named St. Sauveur, for this priest.

8 (p. 133).—Marsolet is sketched in vol. v., *note* 35.

9 (p. 145).—Martin de Lyonne, born at Paris, May 13, 1614, entered the Jesuit novitiate Dec. 8, 1629, at Nancy. His studies were pursued at Pont-à-Mousson (1631-34) and Rome (1638-42), the interval being spent as instructor at Sens and Charleville. Having spent his last year of probation at Rouen, at its close (1643) he joined the Canada mission. He labored therein during the remainder of his life,—during most of that period at Miscou and other posts along the coast, from Cape Breton to Gaspé Bay. He made several voyages to France during that time; on his return from the last of these (1657), he went to labor in the mission station of Chedabouctou, in Acadia, where he finally died, Jan. 16, 1661, a victim of his devotion in attending the sick, during an epidemic of scurvy.

For account of Richard, see vol. viii., *note* 17.

10 (p. 147).—The labors of Father Biard are recounted at length in vols. i.-iii. of this series.

11 (p. 153).—*Nepegiguit* (now Nipisiguit, or Nepisiquit): a river, 100 miles in length, flowing into Bathurst Bay, N. B.; noted for salmon fishing, and for the beauty and grandeur of its scenery. Twenty miles above its mouth are the Great Falls, 140 feet in height.

The settlement of this name was an early trading and fishing post, at the mouth of the river. The Récollet missionaries of Aquitaine (vol. iv., *note* 22) first labored here (1619-24); later, the Capuchins, for a time; the Jesuits, 1642-61. Some years later, the Récollets returned to this field, notable among whom was the missionary Le Clercq (vol. iii., *note* 45); they remained here till near the close of the century. Bishop Laval took great interest in the Acadian and Gaspesian missions, and sent thither priests from the Seminary of Quebec, during many years. Denys, the governor of Acadia (vol. ix., *note* 26), had his residence here for several years (1661-71?). In 1692, the French at this settlement were expelled by the natives. Except for a Scotch trading post maintained here, about 1766-76, Nipisiguit seems to have remained uninhabited by Europeans until 1818, when the present city of Bathurst was founded by Sir Howard Douglas at this place. Much valuable information, descriptive and historical, concerning this region is given by Dionne, in "*Miscou*," *Can.-Français*, vol. ii., pp. 515-519.

12 (p. 153).—Jean d'Olbeau was born at Langres in 1608. A student in the Jesuit college there, he entered the novitiate of that order Oct. 16, 1628. Having spent the usual term as instructor, at

Vannes and Caen (1630-34), and at Moulins (1638-39), and studied theology at La Flèche (1634-38), he spent his last year at Rouen; at its close (1640), he began his missionary labors at Miscou. There he remained till 1643, when broken health forced him to return to France; on the voyage thither, he was drowned (vol. viii., *note 17*).

For sketch of Desdames, see vol. xii., *note 26*.

13 (p. 155).—Few of these small Montagnais tribes can now be identified. They inhabited the Saguenay valley, and the region northward, watered by that and neighboring streams, to the watershed between the St. Lawrence and Hudson Bay.

14 (p. 159).—*Sol*: the early name of the French coin now known as *son*; derived from Ital. *soldo* (Lat. *solidus*); the twentieth part of the old livre, and now the twentieth part of a franc.

15 (p. 183).—*Socoquois* (Sokokis): an Abenaki tribe, settled along the Saco river. They were at enmity with the Mohawks, and, before Philip's war, had a strong fort on the bank of the Ossipee, to repel the attacks of the latter. Among their sagamores was the noted Squanto, who burned the English settlement at Saco, Sept. 18, 1675. Eventually, this tribe removed, with other Abenakis, to Canada (vol. xii., *note 22*).

16 (p. 191).—For sketches of several chiefs bearing this name, see vol. viii., *note 30*.

17 (p. 197).—Champflour is noticed in vol. xx., *note 14*.

18 (p. 197).—For sketch of De Nouë, see vol. iv., *note 31*.

19 (p. 197).—Regarding De Normanville, see vol. xxi., *note 1*.

20 (p. 269).—*Mataouchkariniens*: the savages resident along the Madawaska River (vol. xviii., *note 14*).

21 (p. 271).—*Santweronons*: the Sonnontouan or Seneca tribe (vol. viii., *note 21*).

22 (p. 271).—This settlement of the Dutch was close to the site of the present city of Albany. It was first begun as a fortified trading post, in 1614, on Castle Island; the buildings were so injured by a freshet, four years later, that they were abandoned. In 1623, a new fort, named Orange, was built on the west side of the Hudson; and, seven years later, a colony was brought over from Holland by the patroon Kiliaen Van Rensselaer, Johannes de Laet, and others, who settled these people in the vicinity of the fort, giving the colony the name of Rensselaerswyck. Its first minister, who came in 1642, was Johannes Megapolensis, a clergyman of great learning and piety; he exercised much kindness and charity to the captive Jesuit Jogues (vol. ix., *note 41*).

Full particulars regarding this and other early Dutch settlements

on the Hudson are given by O'Callaghan, in vol. i., of *Hist. New Netherlands*.

23 (p. 281).—René Goupil, a young French surgeon, born in Anjou, was for several months a Jesuit novice at Paris; but, his health not permitting him to study for the priesthood, he came to Canada, apparently in 1640, as a *donné* in that mission. He remained at or near Quebec for two years, part of the time caring for the sick at the hospital. In August, 1642, he set out with Jogues for the Huron mission; but, on the way, they were captured by the Iroquois, and taken to the country of that tribe. Goupil was Jogues's companion in captivity for a short time; but was slain (Sept. 29, 1642) by an Iroquois. A sketch of his life, written by Jogues, will appear in vol. xxviii. of this series.

Concerning *Cofiture*, see vol. xxi., *note* 22.

24 (p. 297).—Of this lost *Relation* another copy was made at the Huron mission, and sent to Quebec; arriving there too late for that year's *Relation*, it appeared in that for 1644, q. v.



